

Jihad and Jannat in Hadiths

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1. Introduction

Terrorism is the greatest source of the 21st Century. Among the terrorist organisations which have hit the headlines in newspapers, Al-Qaeda and its allied outfits top the list; and Christian, Hindu and Buddhist civilisations are the targets of these organisations. What distinguishes the Islamist outfits from others in countries like Spain and Sri Lanka, is that it is the Islamist terrorists alone who openly declare that they are fighting in the name of Islam. What lies behind the mindset of these terrorists would be an interesting exercise to undertake.

For a *momin*, the Holy Quran and the Sunnah (Hadiths) of the Prophet Muhammad constitute the absolute reference frame for the thought and action on this planet and even life beyond. The waging of Jihad is an obligation cast, on every *momin* in these Holy Scriptures.

Since the inception of Islam, thousands of youths are being enticed to wage "*Jihad for the Cause of Allah*", particularly against the non-Muslims and their countries, on the assurance that, if killed, they would be provided *instant Jannat*, and they would also be entitled to recommend Jannat to seventy of their relations on the Day of Judgement (*Qiyamat*).

This small booklet attempts to present some selected excerpts from the Holy Quran and the Hadiths on the subject of Jihad and the concept of Jannat. It is not an exhaustive volume on the subject, as there are many Hadiths. However, the most authentic ones, amongst them are mainly used here, particularly the works of Imam Bhukhari and Imam Muslim. In addition, works of other Islamic scholars are also quoted.

Quran is the main scripture of Islam. It provides general guidelines, and is not an all compassing. The Hadiths, being the words and actions of Prophet Muhammad, play a significant role in motivating and exciting the Muslims for Jihad against the non-Muslims. The commands of Hadiths being situation specific, precise and practical, are therefore, more adoptive and effective. The Hadith, a term of Pre-Islamic usage, is also commonly translated as 'traditions' and 'sunnah' which means "ways, rules, manner of acting or mode of living" (Mohammad Ali, p. 58). Hence the terms hadith, sunnah, and traditions are synonymous.

2.1 What is Hadith?

The word Hadith literally means "narrative". The book containing the doings, reservations, judgments and opinions of Prophet Muhammad is also called Hadith. The Hadiths are not the direct words of Prophet Muhammad himself but are the narrations of what the companions of Prophet heard him saying, and observed him doing something at a particular occasion. These companions memorised his statements and initially transmitted them orally to another narrator. Later on they were written down.

The Muslim theologians practically make no distinction between the Quran and the Hadiths; as in Quran Allah speaks through Muhammad; in the Hadiths (Sunnah), He acts through him." It is not surprising if the Muslim theologians regard Quran and Hadiths as being "supplementary or even interchangeable" to each other. (*Karim, Al. Hadis Vol. 1 p.2*)

Further Jalalluddin Suyuti says, "If one seeks the Quran, he shall seek "Sunnah (Hadith) because it is the commentary of the Quran and its explanation." (*Itqan, p.5*) Darimi reported that Hasan said, "Gabriel revealed "Sunnah" to the Holy Prophet as He revealed the Quran to him."..... and also said, " Sunnah is a judge upon the Quran and not the Quran upon Sunnah." Burhanuddin's Hedaya says, "Hadis is a hidden revelation." (*Introduction, p.III, Karim, ibid, p.5*)

Now the question arises when the Hadith is so important, why, Prophet Muhammad, like Quran, did neither care to compile his own words, teachings, messages and judgments etc. in the Hadiths himself during his lifetime nor got them compiled by any of his companions?

The present Hadiths are the compilations of what the companions of Prophet Muhammad heard him saying and observed him doing anything at a particular occasion. These companions memorised the statement, passed it to another orally and so on, until it was finally written and compiled. This is why after the death of Prophet Muhammad a voluminous, false, fabricated and contradictory Hadithi literature came into circulation by people of vested interest immediately. This necessitated the scholars like Imam Bukhari and others, to collect the prevailing Hadiths and to sieve out them first, and finalize the authentic Hadiths by cross checking as per their own standards.

There were many Hadith narrators, but Imam Bukhari mentions 208, and Imam Muslim 213 companions of the Prophet. As per '*Musnad of Abu Abd al-Rahman's, Hadith Collection*', the number of those who related more than a hundred hadiths is 39, and more than 200 hadiths is, 19. Only seven related more than one thousand hadiths each. These are: 1) Abu Sai'd (1170), 2) Jabir (1540), 3) Abd Allah b. Abdas (1660), 4) Ayesha – the wife of the Prophet (2210); 5) Anas b. Malik (2286), 6) Abd Allah b. Umar (2630) and 7) Abu Hurayara (5374). (*More, Islam, p. 512*)

2.2 Authentic Hadiths*

There are innumerable Hadiths, but most Muslim theologians accept the following six Hadiths (*Sihah-e-Sittah*) as most authentic, viz. 1) Sahih Bukhari; 2) Sahih Muslim, 3) Sunan Abu Dawud; 4) Sunan al-Nasai, 5) Sunan ibn Majah and 6) Jame' Tirmizi (*Karim, pp. 38-42*).

1. Sahih Bukhari: Muhammad-b-Ismail al Bukhari (807-869 AD), out of six lakh (600,000), hadiths collected, selected 7275, including the repetitions, as most authentic.

2. Sahih Muslim: Abdul Hussain Muslim-b-al-Hajjaj al-Nishapuri (817-874 AD) selected 9200, out of 3 lakh (300,000) hadiths. His collection is somewhat superior to Bukhari's work in the detail of arrangement of traditions and in freedom (*Karim, ibid, p.39*).

3. Sunan Abu Dawud: Abu Dawud Sijistani (817-888 AD) in 20 years, out of 5 lakh (500,000) traditions, selected only 4800 hadiths that are considered standard.

4. Sunan Al-Nasai: Abu Abdur Rahman Ahmad-b-Shu'aib-Al Nasai's (828-917AD) work on the traditions was recognized best of his times. Its 5764 hadiths were selected from 5 lakh hadiths.

5. Sunan ibn Majah: Muhammad-b-Yezid (823-886 AD) finally compiled 4341 hadiths.

6. Jame' Tirmizi: Imam Tirmizi (825-892 AD) while compiling the hadiths, was the first to identify the names, surnames and titles of the narrators and tried to evaluate the reliability of each hadith.

It appears from sieving out a large number of hadiths that these Sunni Hadith selectors approved only those hadiths in *Sihah Sittah*, which glorify the personality and character of Prophet Muhammad, and suited to the spread of Islam. Besides these, the Muwatta of Imam Malik (715-795 AD), Musnad of Imam Ahmad-b-Hanbal (786-863 AD) and Musnad of Abu Dawud al- Tayalsi are also important scriptures. Mishkat-ul-Masabih - a collection of 4484 hadiths of which 2414 were from Bukhari and Muslim, selected by Waliuddin Abu Abdullah Mahmud were considered to be quite useful. (*Karim, p.41*). A number of hadiths are common in these '*Sihah-i-Sittah's*' and other collections. However, all these hadiths were compiled and finalized almost during the same time, and about 200 to 300 years after the death of Prophet Muhammad.

Not only this, the Shias have 5 authorities of their own; their traditions were being transmitted by Imams and spiritual leaders. The Sufis and other sects have their separate hadiths. (*Walker, p.174*). Further, according to Walker (p.171), "*The Hadith actually contains material from pre-Islamic times: much was added to it after Mohammad's death, and it was augmented with fresh material as the Islamic empire grew. But all of it was attributed to Muhammad, for he was the ultimate fount of all Hadiths, which were believed to be established on the Prophet's precept and example. Muhammad's life had an exemplary value and was held to be the perfect model to be followed by the faithful. In the apostle of God, says Koran, you have an excellent example*". (33:21). *The imitation of the Prophet, therefore, became a worthy ideal.*"

3. Jihad in Hadiths

Islam revolves around Prophet Muhammad who is the model of behaviour in different situations. Therefore, it is the incumbent duty of the Muslims to adopt the ideas, ideals and examples of Prophet Muhammad in their daily life from the Hadiths. This is why since the early period of Islam, the Hadiths have been playing a very vital role in guiding, motivating and exciting the Muslims in their

personal, religious, social and political life. In fact, the Muslims, have been drawing immense inspiration from the Hadiths in moulding their lives in all spheres of their activities including the Jihad.

Though the Hadiths deal with almost every aspect of life of Prophet Muhammad, but here we are focusing only on '*Jihad in the Way of Allah*' against the non-Muslims.

All Hadiths include definitely a chapter on Jihad, and at present all the prominent Hadiths viz. Bukhari, Muslim, Sunan of Abu Dawud, Nasai and Ibn Majah, Mishkat-ul-Masabih and Muwatta of Imam Malik are available with their English translation and cover all aspects of Jihad rather more extensively than Quran, as below :

1. Sahih Bukhari - 283 hadiths in 199 chapters, Vol.4:52, 40-323; pp.34-204.
2. Sahih Muslim - 439 hadiths, Vol. 3, Book No. XVII hadith No. 4292-4731, pp.1130-1280.
3. Sunan Abu Dawud - 310 hadiths, Vol. 2 : 2471-2781, pp.684-776.
4. Sunan Ibn Majah - 128 hadiths, vol. 4 : 2753 – 2881; pp. 131-203.
5. Sunan al Nasai - 48 hadiths.
6. Mishkut-ul-Masabih - 341 hadiths, Al-Hadith Vol. 2 : 1 – 341; pp. 334-458.
7. Muwatta - 47 hadiths, 949-996, pp.198-213.

3.1 Prophet Muhammad and Jihad

Prophet Muhammad being model of behavior to Muslims (33:21), the Hadiths are even more effective than Quran in controlling and exciting the psyche, life and deeds of the Muslims, as the Prophet, during his life time, was always visible and available to them then and there, for advice to people under different situations, while the God was Invisible and thus unavailable for direct exhortation and satisfying the queries of the people.

In order to seek active participation of Muslims in Jihad, first of all Prophet Muhammad, in the Hadiths, asks his followers to love him even more than his father, son and the whole mankind as below:

The Prophet said, "None of you is a Believer till I (Muhammad) am dearer to him than his child, his father and the whole of mankind." (*Muslim*, Vol 1:71, p.37)

Then he asks the Muslims to obey him like Allah sincerely, and in return guarantees them – Paradise – a unique place of sensuous pleasures after death. If, on the other hand, the Muslims do not agree to obey him, he cautions them with Allah's displeasure as below:

- (1) "He who does not obey Muhammad, disobeys God" (*Mishkat*, Vol.1. 144.)
- (2) The Prophet said, "Whoever obeys me, obeys Allah, and whoever disobeys me, disobeys Allah; and whoever obeys the ruler I appoint, obeys me and whoever disobeys him, disobeys me." (*Bukhari*, Vol. 9:251 p. 189, *Majah*, vol. 4 : 2859; p. 191)

Thus Muslims are asked to love, respect and obey Prophet Muhammad very much.

3.2 Prophet's Inspiration for Jihad

In practical life, the hadiths are actually more effective in motivating the psyche of the Muslims for Jihad, as Prophet himself excites them, in person, ensuring of lofty rewards in this world and also in the Hereafter on Allah's assurances. It is so because he considers Jihad as the best deed next to belief in Allah:

"The Messenger of Allah was asked about the best of deeds. He observed 'Belief in Allah' He (the enquirer) asked what next? He (the Holy Prophet) replied; Jihad (struggles to the utmost) in the Cause of Allah" (*Muslim*, Vol 1:148, 149, 152 pp. 58-59; *Bukhari*, Vol. 1 : 25, p.26).

The Prophet not only revered jihad next to Allah but he loved to fight against the non-Muslims in Jihad and wished to get killed again and again. In a hadith, he said:

"I love to fight in the way of Allah and be killed, to fight and again be killed." (*Muslim*, Vol 3: 4626, p. 1256 ; *Muwatta*, 974, 986), *Bukhari*, Vol. 4 : 54, pp-42-43).

The Prophet loved to fight in the way of Allah, not by his own will, but because he was commanded by Allah to wage Jihad against the Disbelievers of Islam as below:

(1) The Messenger of Allah said, "I have been commanded to fight against people, till they testify to the fact that there is no God but Allah, and believe in me (that) I am the Messenger (from the Lord) and in all that I have brought." And when they do it, their blood and riches are guaranteed protection on my behalf except where it is justified by law, and their affairs rest with Allah." (*Muslim*, Vol. 1:29-33, pp. 20-21; *Dawud*, Vol. 2; 2634, p. 729; *Bukhari*, 4, 196, p. 124)

Commenting on this hadith, Prof. Hasan, the translator of "*Sunan Abu Dawud*" says, "Muslims are allowed to fight with the Unbelievers until they utter the credo of Islam. If an Unbeliever pronounces the credo of Islam and declares himself a Muslim, he should not be killed in Jihad." (Vol.2, p. 729)

(2) Muhammad said, "My livelihood is under the shade of my spear (means 'from war booty') and he who disobeys my orders will be humiliated by paying Jizya." (*Bukhari*, 4 ch. 88. p. 104)

(3) Allah's Messenger said, "I have been sent with the shortest expressions bearing the widest meanings, and I have been made victorious with terror (cast in the hearts of the enemy)." (*Bukhari*, 4:220, p. 140)

History shows that due to these exhortations of Allah, Prophet Muhammad actually fought 82 wars, 27 himself as the leader and in another 55 expeditions, he appointed one of his commanders as its leader to fight against the non-Muslims during his life time.

3.3 Prophet's Command for Jihad

(a) In the Hadiths, Prophet commanded the Muslims to wage Jihad against the non-Muslims and said:

(i) "Fight in the name of Allah and in the way of Allah. Fight against those who disbelieve in Allah. Make a holy war." (*Muslim*, Vol. 3:4292, p. 1137).

He calls that person best who strives in the Way of Allah.

(ii) In a question, who is the best man?, the Prophet replied, "A man who fights, in the Way of Allah spending his wealth and staking his life (*Muslim*, Vol. 3:4652, p. 1262 ; *Bukhari*, Vol. 4, 45, p. 37)

(iii) An Arab asked the Prophet: "One man fights for the spoils of war, another fights that he may be remembered and another fights that he may see his (high) position, which of these is fighting in the cause of Allah? The Prophet said, "Who fights so that the word of Allah is exalted, is fighting in the Way of Allah" (*Muslim*, Vol. 3:4684-87, p. 1269) ; *Bukhari* Vol. 4 : 355 p. 228 ; *Dawud* Vol. 2 : 25 11, p. 698).

Thus the Prophet considers jihad not only the best act but also even that man is best who wages jihad. On the other hand, one who does not strive in the way of Allah and dies, he is a hypocrite :

(iv) He said, "One who died but did not fight in the way of Allah, nor did he express any desire (or determination) for Jihad, died the death of a hypocrite." (*Muslim*, Vol. 3:4696, p. 1272 ; *Dawud*, Vol. 2 : 2496, p. 693).

(b) The Prophet commanded the Muslims to wage jihad whether if their ruler is pious or impious :

"The Prophet said, "Striving in the path of Allah (*Jihad*) is incumbent on you along with every ruler, whether he is pious or impious." (*Dawud* Vol 2 : 2527 p. 703). Upon this Prof Hasan comments: "This shows that the Muslims should strive in the path of Allah even in the company of tyrant rulers." (Vol. 2, p.703).

(c) In the hadiths, the Prophet advises the believers how to protest and execute Jihad under different situations:

The Prophet said: "He who amongst you (i.e. believers) sees something abominable should modify it with the help of his hand; and if he has no strength enough to do it, then he should do it with his tongue; and if he has not strength enough (even) to do it, then he should (abhor it) from his heart, and that is the least of faith (i.e. *Jihad*)."
("Muslim", Vol. 1:79-80, p.40).

(d) The Prophet was of this view that, "War is deceit." (*Bukhari*, Vol. 4 ; 268-269, p. 167) So he adopted all means to crush his critics. In support of this *Bukhari* mentions the following hadith.

Narrated by Jabir, "The Prophet said, "Who is ready to kill Ka'b bin Ashraf (i.e. a Jew)." Muhammad bin Maslama replied, "Do you like me to kill him?" The Prophet replied in affirmative. Muhammad bin Maslama said "Then allow me to say what I like". The Prophet replied, "I do (i.e. allow you)." — "Muhammad bin Maslama went on taking to him (K'ab bin Ashraf) in this way till he got the chance to kill him." (*Bukhari*, Vol. 4 ; 271-270, p.168).

(e) "No Muslim should be killed in Qisas (equality in punishment) for killing a *kafir*. (*Bukhari*, Vol. 4 : 283 p. 180 ; Vol. 9 : 83 : 50, p. 38)

(f) Not only this, the Prophet threatened of Allah's punishment to those who did not wage jihad as below:

The Prophet said: "He who did not fight or did not equip a warrior (Mujahid) or did not stay behind the Gazi (to look after) his family with good, Allah will afflict him with a sudden calamity before the Day of Resurrection." (*Majah*, Vol. 4 : 2762, p. 136)

(g) The Prophet appears to be very harsh towards the non-Muslims as below:

(i) The Prophet said, "The Muslims hand is against others (i.e. against the non-Muslims). (*Majah*, Vol. 4 : 2685 pp. 85-86) (Brackets as in original)

(h) To a question, "What kind of Jihad is the best. Said Allah's Messenger : "He whose blood is shed and whose horse is wounded (performs best Jihad). (*Majah*, Vol. 4 : 2794 p. 157)

(i) Before the conquest of Mecca, the Prophet asked the Muslims to migrate and stay in Medina to strengthen his man power. But after the victory over Mecca, he discontinued the practice of migration to Medina, but commanded them to continue Jihad as below:

"The Allah's apostle said, "There is no Hijra (i.e. migration) (from Mecca to Medina) after the conquest (of Mecca), but jihad and good intention remain; and if you are called (by the Muslim ruler) for fighting, go forth immediately." (*Bukhari*, Vol. 4:311, 313; pp. 199-200 ; 412, p. 275 ; *Majah* Vol. 4 : 2474, p. 685)

3.4 Eradication of Other Religions

Through the Hadiths, Prophet Muhammad established a practice that in an Islamic state, no non-Islamic religion should be allowed to exist. During his lifetime and particularly, after the victory of Mecca, in 630 AD, the Prophet was adamant to exterminate the Jews and Christians, Pagans and other disbelievers of Islam from Arabia as evident below:

(i) Umar b. 'Abd al' Aziz reported that the last statement made by the apostle of Allah was: "O Lord, Perish the Jews and Christians. They made churches of the graves of their Prophets. Beware, there should be no two faiths in Arabia." (*Muwatta*, 1583, p. 371)

(ii) Further Ibn Shihab reported that the Prophet on his death bed ordered, "Expel the Pagans from the Arabian Peninsula (i.e. Mecca, Medina, Al-Yamama and Yemen"). (*Bukhari*, Vol. 4:288 p. 183; 393, p. 261 ; *Muwatta*, 1589, p. 371). In the foot note (no 461) Malik writes "Umar made enquiries about this hadith, and when satisfied, he expelled Jews from Khaiber, Fadak and Najiran." (*ibid*, p. 371)

(iii) On the battle of Khaiber the Prophet said to Ali, "Be patient, till you face them (Jews) and invite them to Islam, and inform them of what Allah has enjoined upon them. By Allah! If a single person embraces Islam at your hands

(i.e. through you), this will be better for you than the red camels." (*Bukhari*, Vol. 4:192, p. 123)

3.5 Jihad Against the Jews

The Prophet Muhammad said, "You (i.e. the Muslims) will fight with the Jews till some of them will hide behind stones. The stones will (betray them) saying, O Abdullah (i.e. the slave of Allah)! There is a Jew hiding behind me; so kill him." (*Bukhari*, Vol 4:176, p.110 ; *Muslim*, Vol. 4 : 6985, p. 1820)

It appears that due to these and other similar commands of the Prophet in the Hadiths, the Muslims throughout the world, have been fighting the non-Muslims to establish the command of Allah in their countries.

3.6 Jihad Till the Day of Judgement

The Prophet not only commanded Muslims to wage Jihad during his life time but commanded and hoped that his followers will continue Jihad against all non-Muslims of the world till the Day of Judgement as evident from the Hadiths below:

(i) Mughaira said: "I heard the Messenger of Allah say, "A group of people from my *umma* will continue to be triumphant over the people until the command of Allah overtakes them while they are still triumphant."—"This religion will continue to exist and a group of people from the Muslims will continue to fight for its protection until the Hour is established"...."A group of people from the Muslims will remain on the right path and continue until the Day of Judgement to triumph over those who oppose them". (*Muslim*, Vol. 1:293 ; p.113 ; Vol. 3. 4716-4721, p. 1277; *Dawud* Vol. 2 : 2478, p. 687).

(ii) The Prophet said, "Khosrau will be ruined and there will be no Khosrau after him and Caesar will surely be ruined and there will be no Caesar after him, and you will spend their treasures in Allah's Cause. He called, war is deceit." (*Bukhari*, Vol 4:267, p. 166 ; 349-350, p. 225)

Due to the above commands, the Muslims have been and still today are fighting against the non-Muslims to annihilate them.

4. Merits and Rewards of Jihad

4.1 Merits of Jihad

Though Jihad '*in the Way of Allah*' has been mentioned in several ayats of the Quran, but in the Hadiths, Muhammad expressed the supremacy of Jihad over prayer and enumerated several merits in order to entice and excite the Muslims for Jihad as below:

(i) The Prophet said, "Acting as Allah's soldier for one night in a battlefield is superior to saying prayers at home for two thousand years." (*Majah*, Vol.2, p.166 ; *Bukhari*, Vol. 4 : 50-52, p. 41)

(ii) The Prophet said, "He who travels to participate in a Jihad, the dust he encounters in the process, shall become fragrance for him on the Day of Judgement." (*Majah*, Vol. 4 : 2775, p. 144)

(iii) Allah's Messenger said, "To guard Muslims from infidels in Allah's Cause for one day is better than the world and whatever is on its surface; and a place in Paradise as small as that occupied by the whip of one of you is better than the world and whatever is on its surface; and a morning's or an evening's journey which a slave (person) travels in Allah's Cause is better than the world and whatever is on its surface." (*Bukhari*, Vol. 4:142, p.91; *Muslim*, Vol.3: 4639, p.1259)

(iv) The Prophet said, "If a man participates in a Jihad for only as long as it takes to milk a she-camel, he becomes entitled to Paradise" and, "The superior Jihad is one in which both the crusader and his horse are wounded." (*Majah*, Vol. 4 : 2792-93, pp. 156-157)

(v) Allah Messenger said, "Anyone whose both feet get covered with dust in Allah's Cause will not be touched by the (hell) Fire." (*Bukhari*, Vol.4:66, p. 51)

(vi) Allah Messenger said, "By Him in Whose hands my soul is whoever is wounded in Allah's Cause... and Allah knows well who gets wounded in His Cause...will come on the Day of Resurrection with his wound having the color of blood but the scent of musk." (*Bukhari*, Vol. 4:59, p.46)

Prophet Muhammad enumerates several merits and virtues of waging jihad. Accordingly waging Jihad in a battle field even for a short duration is better than praying for hundreds of years at home, and it also saves a Mujahid from Hell-Fire and ensures a position in Paradise. Even guarding a Muslim from the infidels for a day is better than all the worldly wealth.

4.2 Rewards of Jihad

Allah, in the Quran, assures a Mujahid for waging Jihad, several rewards in this world, if victorious; and Paradise, if dead. But in the Hadiths, these rewards have been made much easier and specified with much more details and increased quantitatively manifold. The Prophet, through Hadiths, excites and entices the Muslims to fight against the non-Muslims, much more enthusiastically to promote Islam and expand the Islamic territories.

Prophet Muhammad – a great visionary, not only excited the Muslims to participate themselves in Jihad against the non-Muslims but also encouraged them to donate liberally for Jihadi expeditions on assurance that- Allah would give in return many times more of it. He ensured rewards even to those who would stay at home but would excite and motivate other youths to wage Jihad and also to those who would look after the property and family of those who would proceed for Jihad. He ensured rewards even to those who sincerely wished to take part in Jihad; and would be rewarded even twice to the horseman. He motivated Muslim youths to learn archery and excited them even to proceed for naval- expeditions beyond Arabia to other countries. Out of hundreds such hadiths, a few are presented below:

4.2 A Rewards for a Mujahid

(i) Allah's Messenger said, "Know that Paradise is under the shades of swords." (*Bukhari*, Vol. 4:73, p. 55)

(ii) "The Messenger of Allah said to Abu Sa'id: Whoever cheerfully accepts Allah as His Lord, Islam as his religion and Muhammad as his apostle, is necessarily entitled to enter Paradise" and further the Prophet said, "There is another act which elevates the position of man in Paradise to a grade one hundred (higher) and the elevation between one grade and the other i.e. equal to the height of the heaven from the earth—— and on enquiring what is that, He replied: Jihad in the Way of Allah! Jihad in the Way of Allah." (*Muslim*, Vol. 3 : 4645, p. 1260)

(iii) The Prophet said: "Allah has undertaken to lookafter the affairs of one who goes out to fight in His way, believing in Him, and affirming the truth of His Apostles, He is committed to His care that He will either admit him to Paradise or bring him back to his home set out with a reward or booty." (*Muslim*, Vol.3: 4626, p.1256)

(iv) Narrated Abu Hurairah : "A man came to Allah's Apostle and said, Instruct me as such a deed as equals Jihad(in reward)." He replied, "I do not find such a deed." Then he added, "Can you, while the Muslim fighter is in the battle-field, enter your mosque to perform prayers without cease and fast and never break your fast?" The man said, "But who can do that?" Abu Hurairah added, "The Mujahid (i.e. Muslim fighter) is rewarded even for the footsteps of his horse while it wanders about (for grazing) tied in a long rope." (*Bukhari*, Vol. 4:44, p. 36)

(v) The Prophet said: "A troop of soldiers, large or small, who fight (in the Way of Allah) get their share of the booty and return safe and sound, receive in advance two-thirds of their reward (only one-third remaining to their credit to be received in the Hereafter); and a troop of soldiers, large or small, who return empty-handed and are afflicted or wounded, will receive their full reward (in the Hereafter)." (This is a promise of booty to be received in this world and in the next world in certain proportion by soldiers in two different situations.) (*Muslim*, Vol. 3: 4691, p. 1271; *Dawud*, Vol. 2 : 2491 p. 691)

(vi) The Prophet said, "Paradise had one hundred grades which Allah has reserved for the Mujahideen who fight in His Cause and the distance between each of two grades is like the distance between the heaven and the earth. So when you ask Allah (for something) ask for Al-Firdaus which is the best and highest part of Paradise." (*Bukhari*, Vol. 4:48, p. 40)

(vii) A man said, "Messenger of Allah! Where shall I be, if I am killed? He replied: In Paradise. The man threw away the dates he had in his hand and fought until he was killed." (*Muslim*, Vol. 3:4678, p. 1266)

(viii) The Messenger of Allah said, "Leaving for (Jihad) in the Way of Allah in the morning or in the evening (will merit a reward) better than the world and all that is in it." (*Muslim*, Vol. 3:4639-43, p. 1259 ; *Majah*, Vol. 4:2755-2757, p. 133)

(ix) The Prophet said, "He who murders another, property of the murdered becomes the property of the murderer." (*Dawud*, Vol. 2:2715, p. 758 ; *Muslim*, Vol.3: 4340, p. 1145-46;). Its foot note no.2230 says, "Abu Dawud supports this point: Abu Talha killed twenty persons in the battle of Hunain and he got all their belongings." (*Zad-ul-Ma'ad*, Vol. 2, pp. 458-61)

(x) The Prophet said, "Whoever kills a man will get his personal effects if he has a witness." (*Muwatta*, 966, p.203).

4.2B Rewards for Motivating a Mujahid

(i) Allah's Messenger said, "He who prepares a Ghazi going in Allah's Cause is (given a reward) equal to that of a Ghazi, and he who looks after the property of the dependents of a Ghazi going in Allah's Cause, is given a reward equal to that of a Ghazi." (*Bukhari*, Vol. 4:96, p. 68.)

(ii) The Prophet said, "He who equips a warrior in the way of Allah (is like one who actually fights) and he who looks after the family of the warrior in the Way of Allah in fact participated in the battle." (*Muslim*, Vol. 3:4668-69, p. 1265 ; *Dawud*, Vol. 2 : 2503-04 ; p. 695)

(iii) The Prophet said, "One man from every two should join the force. Then he said to those who stayed behind: Those of you who will lookafter the family and wealth of those who are going on the expedition will be getting half the reward of the warriors." (*Muslim*, Vol. 3:4670-72, p. 1265)

(iv) The Prophet said, "Whoever provides arms to the warrior (to perform Jihad) in Allah's path has a reward similar to the reward of the warrior (himself)." (*Majah*, Vol. 4:2758-2759, p. 134).

(v) The Prophet said, "He who supplies provision (to Mujahids) in Allah's path and stays at his house, is entitled to seven hundred dirhams for each dirham (spent for Allah's Cause); and he who himself fights in Allah's path and spends (money) for the same cause, is entitled to get for every dirham (the reward of) seventy thousand dinars." Then he recited the verse: "*And Allah multiplies the reward manifold for whom He wills.*" (2:261) (*Majah* Vol. 4.2761, pp. 135-136).

(vi) The prophet said : Whose incurs an expenditure in the way of Allah there is written for him (rewards) seven hundred times". (*Muslim*, Vol. 3:4663, p. 1264 ; *Mishkat*, Vol. 2:13, 37.67 ; *Dawud* Vol. 2:2492, p. 691).

4.2C Rewards for the Horseman

(i) Allah's Apostle fixed two shares for the horse and one share for its rider (from the war booty). (*Bukhari*, Vol. 4:115, p. 78)

(ii) The Prophet said, "Paradise is for him who holds the reins of his horse to strive in Allah's Cause with his hair unkempt and feet covered with dust." (*Bukhari*, Vol. 4:137, p. 88).

(iii) The Prophet said, "The Muslim fighter is rewarded even for the foot steps of his horse while it wanders about (for grazing) tied to a long rope. (*Bukhari*, 4:112 p. 75 ; *Muwatta*, 951, p. 198)

(iv) The Prophet said, "If somebody keeps a horse in Allah's Cause motivated by his faith in Allah and his belief in His promise, then he will be rewarded on the Day of Resurrection for what the horse has eaten or drunk and for its dung and urine." (*Bukhari*, Vol. 4:105, p. 72)

4.2D Rewards for an Archer

(i) The Prophet said, "Prepare to meet them with as much strength as you can afford. Beware strength consists in archery. Beware strength consists in archery." (*Muslim*, Vol. 3:4711, p. 1276)

(ii) Uqba b. Amir said, "I heard the Messenger of Allah say: Lands shall be thrown open to you and Allah will suffice you (against your enemies) but none of you should give up playing with his arrows." (*Muslim*, Vol. 3:4712, p. 1276)

(iii) The Prophet said, " O Bani Ismail! Practise archery as your father Ismail was a great archer. Keep on throwing arrows and I am with Bani so-and-so." (*Bukhari*, Vol. 4:148, p. 97)

4.2E Rewards for a Navymen

Umair said, "Um Haram informed us that she heard the Prophet saying, "Paradise is granted to the first batch of my followers who will undertake a naval expedition." (*Bukhari*, 4:175 p. 109)

Alike, Allah in Quran, the Prophet Muhammad in the Hadiths vehemently excites and allures Muslims to wage Jihad against the non-Muslims till the Day of Judgement; and assures them on behalf of Allah that He either will sumptuously reward them in this world, if victorious, or will give them Paradise immediately if slain in Jihad. He even ensures that killing a non-Muslim will not be considered as a crime or sin and so no punishment. On the other hand, the killer Muslim will be rewarded with an honor of the title of 'Ghazi'. Besides this, he will also be entitled to possess all his belongings. Islamic history of 1400 years confirms that the loot and booty of the victimized non-Muslims and their countries had been a great motivating force for joining Jihadi expeditions. Such a fighting, killing and looting of unprovoked non-Muslims, in the name of Allah, can be a meritorious, pious, pure and piety act, only in the terminology of Islam !

Further a Mujahid after his death will also be entitled for Paradise on the Day of Judgement (*Qiyamat*). However, it is another matter that the time of *Qiyamat* is uncertain as Prophet Muhammad himself did not know the exact time when *Qiyamat* would come. (7:187)

Moreover, in order to seek financial support from the Muslims for Jihadi activities, the Prophet allures and ensures them on behalf of Allah, a return of seventy thousand times of the money contributed or spent by them for Jihad.

Out of innumerable Hadiths, a few presented above, clearly establish that a Muslim if associated with any activity of Jihad, will either find a guaranteed

place in Paradise or richly rewarded in this world. Those who are eligible for Paradise can broadly be categorized below as one:

- (i) Who is killed immediately or later on, due to injuries while fighting the non-Muslims in Jihad for the Cause of Allah;
- (ii) Who motivates a Muslim for Jihad;
- (iii) Who prepares a Mujahid through indoctrination and trains in war affairs to fight in Jihad;
- (iv) Who helps a Mujahid financially in cash or kind;
- (v) Who looks after the property and family of the Mujahid till he comes back;
- (vi) Who helps financially the family of a martyr in Jihad;
- (vii) Who generously finances the different Jihadi activities as recruitment, training, lodging and boarding of Mujahideens, purchasing war materials and other necessary equipments and organising other facilities; and
- (viii) Who is intensely keen to join Jihad, but stays at home etc.

A perusal of these categories leads to one significant conclusion that every activity of Jihad is equally important, and any Muslim, if associated with any trivial activity of the Jihad, he is fully eligible for Paradise; and Allah is so liberal to guarantee the same for him whether he dies for it or simply desires intensely to participate in Jihad. However, due to this, there may be any positional differences in Paradise of each Mujahideen. But one fact is established that Jihad against the non-Muslims is given so much importance in Islam that even the emotional support for Jihad begets Paradise- the highest goal of life.

Besides this, Allah rewards those who learn archery and horse riding; and also those who rear swift running horses. The vision of the Prophet was that Muslims should be equipped with the best fighting facilities. Following these Hadiths, the modern Islamists and Jihadis, are learning modern techniques of Warfares, and Military Science, Aviation, Navigation, Computer Science, Medical, Engineering, Information technology etc. to make Jihad successful.

Thus the Prophet, in the Hadiths, again and again, emphasizes only on one strategy and one agenda i.e. of Jihad; and makes it obligatory to every Muslim to contribute something according to his/her capabilities.

4.3 Are Women Permitted for Jihad ?

The women, both in Quran and Hadiths are not allowed to take active part in Jihad except providing water and nursing of the wounded warriors as below:

- (i) "Narrated Aisha, the mother of faithful believers: I requested the Prophet to permit me to participate in Jihad but he said, "Your Jihad is the performance of Hajj". His wives asked the Prophet about Jihad and he replied, "the best Jihad (for you) is (the performance of) Hajj. (*Bukhari*, Vol., 4:127-128, p. 83)
- (ii) The Prophet said, "The best Jihad (for women) is Hajj Mabrur" (i.e. Hajj 'which is done according to the Prophet's tradition and is accepted by Allah) (*Bukhari*, Vol. 4:43, p. 36)

(iii) Narrated Ar-Rabi bint Muawidh: we used to take part in Holy battles with the Prophet by providing the people with water and serving them and bringing the killed and wounded back to Medina." (*Bukhari*, Vol. 4:134, p. 87)

(iv) The Messenger said, "They (women) would treat the wounded and were given a reward from the booty but he did not assign any regular share for them." (*Muslim*, 3:4456, p.1207)

However, currently a number of women are being trained in Madarsas and taking active part in different other activities of Jihad ignoring the above commands of the Hadiths for Hajj only.

5. Jannat-the Aim of Life

In Islam, gaining entry into 'Paradise' is believed to be the ultimate object of life. Quran says : "Only he who is saved far from the Fire and admitted to the Garden (Paradise) will have attained the object (of life)". (3 : 185; *Erfani*, p. 350).

5.1 Quranic Criteria for Achieving Paradise

Thus the command of Allah to every Muslim is that he should exert his best to achieve Paradise the objective of life. Not only this, the Islamic scriptures have explicitly laid out certain pre-requisites and conditions which a seeker of Paradise should possess and fulfill during his life time. According to Quran, the following type of persons are eligible for Paradise while Disbelievers will go to Hell-Fire. (All translations of Quran here are by Abdullah Yusuf Ali) :

(i) "For the righteous are Gardens in nearness to their Lord with rivers flowing beneath." (3 : 15, p. 27; and others, 3 : 133 ; 5 : 12 ; 5 : 19 ; 7 : 42 ; 10 : 26 ; 13 : 35 ; 15 : 45 ; 51 : 15 ; 68 : 34 ; 85 : 11).

(ii) "But those who Believe and do deeds of righteousness, We shall soon admit (them) to Gardens, with rivers flowing beneath-eternal home." (4 : 57, p. 44 and others 4 : 122 ; 9 : 72 ; 10 : 9 ; 11 : 23 ; 14 : 23)

(iii) "Allah will admit those who believe and work righteous deeds, to the Gardens beneath which rivers flow". (22 : 23, p. 188)

(iv) "Those who obey Allah and Messenger will be admitted to Gardens with rivers flowing beneath to abide therein (for ever) and that will be the supreme achievement." (4 : 13, p. 41)

(v) "But those who disobey Allah and His Messenger and transgress the limits will be admitted to a Fire (Hell), to abide there in; and they shall have a humiliating Punishment." (4 : 14, p. 41 and others 2 : 39 ; 2 : 81, 2 : 217 ; 2 : 257 ; 3 : 116; 4 : 55 ; 5 : 72 ; 9 : 63 ; 22 : 19 ; 33 : 64 ; 40 : 72 ; 45 : 34 ; 58 : 17, 85 : 10 ; 111 : 3)

(vi) "Whoever joins other gods with Allah-Allah will forbid him the Garden ; and the Fire (Hell) will be his abode". (5 : 72, p. 60)

Thus according to Quran, only a true and devoted Muslim will be eligible to enter Paradise who fulfills the following three conditions :

(1) That he accepts only Allah-the Supreme and Muhammad as His Messenger, and does not associate any other god with Him; (2) Obeys Allah and His Messenger, and adopts their commands sincerely in all aspects of life and (3) Does righteous deeds. But on the other hand, if he does any thing contrary to any of these conditions or behaves hypocritically, he will not only be denied Paradise, but will also be punished and thrown into Hell-Fire where he will suffer for ever. Various aspects of Paradise and related injunctions have explicitly been mentioned in about 100 out of the total 114 suras of the Quran. (*Erfani*, pp. 326-331 ; 350-354).

But Allah, in Sura 9 (Repentence) of Quran, which happens to be the last of the Suras revealed to Prophet Muhammad, has added one more category of Muslims who will positively achieve Paradise. In this Sura, an open option has been offered by Allah to Muslims to buy the pleasures of Paradise till eternity in exchange of their life and property by fighting '*for the Cause of Allah*' against the Disbelievers of Islam. In this context, Quran explicitly says :

(i) "Allah hath purchased of the Believers their persons and their goods, for theirs' (in return) is the Garden (of Paradise) : they fight in His Cause and slay, and are slain ; a promise binding on Him in Truth." (9 : 111 p. 106)

(ii) "Let those fight in the Cause of Allah who sell the life of this world for the Hereafter. To him who fighteth in the Cause of Allah-whether he is slain or gets victory soon shall we give him a reward of great (value)." (4 : 74, p. 46).

So in the above ayat, a Mujahid, Ansar, Jihadi activist or an Islamist-whatever you call him, is a seller of his life; and Allah, as per the earlier ayat (9 : 111), is the purchaser of Muslim's life to fight for the Cause of Allah i.e. to promote the Cause of Islam. Allah has also declared that if a Muslim is slain while fighting for Allah's Cause will go the Paradise, and if victorious, he will suitably be rewarded in this world as evident from Quran itself:

(iii) "And say not of those who are slain in the Way of Allah: "They are dead." Nay, they are living, though ye perceive (it) not." (2 : 154, p. 13)

(iv) "Think not of those who are slain in Allah's Way as dead. Nay, they live, finding their sustenance from their Lord. They rejoice in the Bounty provided by Allah : and with regard to those left behind who have not yet joined them (in their bliss); the (martyrs) glory in the fact that on them is no fear, nor have they (cause to) grieve." (3 : 169-170, p. 37)

(v) "Did ye think that ye would enter heaven without Allah testing those of you who fought hard (in His Cause) and remained steadfast ?" (3 : 142, p. 35)

Further Allah himself assures that fighting '*for the Cause of Allah*' is better than to be righteous alone to achieve Paradise because Allah ensures to reward a higher status to such warriors, in Paradise which has one hundred grades.

(vi) "Not equal are those Believers who sit (at home); except those who are disabled. Allah hath granted a grade higher to those who strive and fight with their goods and persons than to those who sit (at home). Unto all (in Faith) hath

Allah promised good but those who strive and fight hath He distinguished above those who sit (at home) by a great reward". (4:95, p.47-48)

Similarly Allah ensures Paradise to those who fight and help to promote the cause of Islam as was done by the Mujahideens of Mecca and Ansars (helpers) of Medina during Prophet's lifetime. Giving their examples, the Quran says :

(vii) "And their Lord hath accepted of them, and answered them : "Never will I suffer to be lost the work of any of you, be he male or female : ye are members, one of another: those who have left their homes and were driven out therefrom, and suffered harm in My Cause and fought and were slain-verily, I will blot out from them their iniquities, and admit them into Gardens with rivers flowing beneath- a reward from Allah and from Allah and from Allah is the best of rewards." (3:195, p. 39)

(viii) "Those who believe, and emigrate and strive with might and main, in Allah's Cause, with their goods and their persons have the highest rank in the sight of Allah; they are the people who will achieve (salvation)." (9.20, p. 99)

(ix) "Those who leave their homes in the Cause of Allah, and are then slain or die, on them will Allah bestow verily a goodly Provision : truly Allah is He Who bestows the best Provisions." (22.58, p. 191).

The aforementioned Quranic injunctions implicitly or explicitly assure that a devout Muslim having full faith only in Allah and Prophet Muhammad and performing righteous deeds as per Quran and Hadiths will be fully eligible for Paradise. Besides these, a Muslim who 'fights for the Cause of Allah' or wages Jihad, if killed will be termed a martyr and will definitely go to Paradise and will get a higher status in Paradise than those who enter by virtue of their staunch faith in Allah and righteous deeds.

However, if a Muslim happens to be a sinner and a criminal, then in normal conditions, and as per Quranic justice, he cannot enter the Paradise. But Allah has provided a way out even for such a person that if he agrees to fight '*for the Cause of Allah*' i.e. wages Jihad against the non-Muslims and if killed, while fighting, first of all his past sins would be forgiven and then he would be allowed to enter into Paradise. In this context, Quran says:

(i) "O ye who believe ! Shall I lead you to a bargain that will save you from a grievous chastisement ? That ye believe in Allah and His Messenger and that ye strive (your utmost) in the Cause of Allah, with your wealth and your persons: that will be best for you, if ye but knew ! He will forgive you your sins and admit you to Gardens beneath which rivers flow, and to beautiful Mansions in Gardens of eternity: that is indeed the Supreme Triumph." (61:10-12, p. 349-350).

(ii) "Those who believe, and emigrate and fight for the Faith, in the Cause of Allah, as well as those who give (them) asylum and aid-these are (all) in very truth the Believers for them is the forgiveness of sins and a provision most generous." (8:74, p. 96)

Thus in the above ayats, Allah provides Paradise not only to those who are righteous but also to those sinners who wage Jihad against the non-Muslims. Here Allah- the Symbol of Justice Himself deviates from his own laws of justice, and agrees to forgive the sinners, and to grant Paradise to them if they fight in His Way to promote the cause of Islam, In this case, Allah appears to be so desperate for His followers that He even deviates from His own laws of justice. This sort of allurement for Paradise to sinner Muslims to wage Jihad in the name of Allah will promote sin, crimes and injustice amongst the Muslim youths.

5.2 Criteria of Granting Paradise in Hadiths

Besides supporting the criteria of granting Paradise to Muslims, provided in the Quran, the Hadiths further clarify it and also add some more conditions explicitly as below :

(i) "The Messenger of Allah said, he who died knowing (fully well) that there is no God but Allah, entered Paradise." (*Muslim*, Vol. 1 : 39. p. 23-24); and only Muslims will enter paradise". (*Muslim* Vol. 1:205 ; 209, pp. 76 and 78).

(ii) The Prophet said; "Whoever cheerfully accepts Allah as his Lord, Islam as his religion and Muhammad as his apostle, is necessarily entitled to enter Paradise." (*Muslim*, Vol. 3 : 4645, p. 1260)

(iii) The Prophet said, : "Gabriel came to me and gave me the tidings; verily he who did amongst your *ummah* without associating anything with Allah would enter Paradise." Upon this Abu Dharr (the narrator) said: "even if he committed adultery and theft."....."He (the Holy Prophet) replied: (yes) even though he committed adultery and theft. The narrator repeated the same question thrice and Prophet replied the same." (*Muslim*, Vol. 1:171-172, p. 65).

The Editor of the hadith in his note No. 170 clarified that, "The words of the Holy Prophet in this hadith, "*even though he committed adultery and theft*" too clearly indicate the Holy Prophet held them to be grave offences in Islam. The point which he wanted to stress was that, although these are very serious crimes yet not so serious as polytheism and infidelity." (*ibid*, p. 66).

(iv)The Prophet said, "Allah will admit into Paradise those deserving of Paradise, and He will admit whom He wishes out of His Mercy and admit those condemned to Hell inot the Fire (of Hell). (*Muslim* Vol. 1:355. p. 144)"

Further Hasans-daughter of Muwayiah asked the Prophet; who are in Paradise ? He replied, "Prophets are in Paradise; martyrs are in Paradise; infants are in Paradise and children buried alive are in Paradise". (*Dawud*, Vol. 2:2515, p. 699, *Mishkat*, Vol. 2:63 p. 359).

So according to the Hadiths, only the Muslims will go to Paradise and none else; and all non-Muslims will be thrown into the Hell-Fire. Further, if a devout Muslim had fully believed only in Allah and His Messenger and had obeyed their commands and had not associated any other god in his belief, in his life time, he will also go to Paradise whether he might have committed sins and crimes like adultery and theft.

Thus hadiths emphasize on believers' to have absolute faith in Allah only and none else; and ignore morality, righteousness and character of the Muslims for gaining entry into Paradise. The Quran also ignores the sanctity of character if the Muslim is killed while fighting for Jihad in Allah's Cause. But in Hadiths the sanctity of character is fully sacrificed simply in lieu of absolute faith in Allah to validate entry into Paradise.

5.3 Rewards of Martyrdom During Jihad

In order to keep the flame of Jihad alive eternally, the Prophet gave it a practical shape through martyrdom and Paradise in the name of Allah. He instigated his followers to wage Jihad for the Cause of Allah along with his life and property; and in exchange guaranteed a place in Paradise, if killed during fighting with the non-Muslims. He also ensured all sensuous pleasures and sex like worldly people, with young virgins even after death. It is a unique and a novel concept of Islam !

Thus Allah assures that if a Mujahid is killed while fighting for the Cause of Allah, he will be admitted in Paradise and "getting sustenance in the presence of their Lord. (3.169)" as a martyr. The Messenger of Allah said:

(i) "One who is slain (in the Way of Allah) is a martyr and enters Paradise." (*Muslim*, Vol.3: 4660, p. 1263) ; (*Dawud*, Vol. 2:2493, p. 891; *Majah*, Vol. 4,2804, p. 163)

(ii) Allah's Messenger said, "Allah guarantees (to the person who carries out Jihad for His Cause and nothing compelled him to go out but the Jihad in His Cause, and belief in His Word), that He will either admit him into Paradise (Martyrdom) or return him with his reward or the booty he has earned, to his residence from where he went out". (*Bukhari* Vol. 9: 93: 555, p. 417)

(iii) The prophet said, "Every wound received by a Muslim in the way of Allah, will appear on the Day of Judgement in the same condition as it was when it was inflicted—— and the color (of its discharge) will be the color of the blood, but its smell will be the smell of the musk." (*Muslim*, Vol.3:4630, p. 1257)

(iv) Prophet told us about the message of our Lord that, "—Whoever amongst us is killed will go to Paradise." Umar asked the Prophet, is it not true that our men who are killed will go to Paradise and theirs' (i.e. those of the Pagan's) will go to the (Hell) fire? The Prophet said, "Yes". (*Bukhari*, Vol 4: Ch. 22, p.55)

(v) The Prophet said, "The (members) of the first group to get into Paradise would have their faces as bright as full moon during the night, and the next to this group would have their faces as bright as the shining stars in the sky, and every person would have two wives and the marrow of their shanks would glimmer beneath the flesh, and there would be none without a wife in the Paradise." (*Muslim*, Vol. 4:6793 p. 1781-82)

(vi) The Prophet said, "The first group which would get into Paradise will have their faces as bright as stars in the sky. They would neither pass water, nor

void excrement, nor will they suffer from catarrh, nor will split, and their combs would be made of gold, and their sweat will be musk, the fuel of their brazier will be aloes, and their wives will be large eyed maidens and their form would be alike one single person after the form of their father (Adam) sixty cubits tall." (*Muslim*, Vol. 4 : 6795, pp. 1782)

(vii) A follower asked the Prophet: "Do you think if I am killed in the way of Allah all my sins will be obliterated from me?" The Prophet said: "Yes, all the sins of *Shahid* (Martyr) will be forgiven except debt." (*Muslim*, Vol. 3:4646, 4649, 4650, p. 1260-61)

(viii) The Prophet said, "The one who receives the martyrdom in a sea battle is equal to the two martyrs of a land battle." (*Majah*, Vol. 2. 168)

(ix) Messenger of Allah said, "Who sought martyrdom with sincerity will be ranked by Allah among the martyrs even if he died on the bed." (*Muslim*, Vol. 3:4695, p. 1272 ; *Majah* Vol. 4:2797, p. 158).

(x) Narrated Abu Huraira: The Prophet said, "Whoever believes in Allah and His Messenger offers prayers perfectly and fasts (the month of) Ramadan, then it is incumbent upon Allah to admit him into Paradise whether he emigrates for Allah's Cause or stays in the land where he was born." They (the companions of the Prophet) said: "O Allah's Messenger! Should we not inform the people of that? He said, "There are one hundred degrees in Paradise which Allah has prepared for those who carry on Jihad, in His Cause. The distance between every two degrees is like the distance between the sky and the earth, so if you ask Allah for anything ask Him for the Firdaus, for it is the last part of Paradise, and at its top there is the throne of Beneficent, and from it gush forth the rivers of Paradise." (*Bukhari*, Vol. 9:519, p. 383)

The above and similar hundreds of Hadiths ensure that a Mujahid, while fighting for the Cause of Allah, if killed immediately or later on due to injuries, will be rewarded with a seat in Paradise, and if victorious, will be provided with booty and worldly pleasures. Hence, martyrdom has been a great motivating force for waging Jihad against the non-Muslims as it ensures entering into Paradise and also promotes Islam.

Islamic history reveals that martyrdom had been the foundation of Islam because it is the surest and quickest way of achieving Paradise – the supreme goal of a Muslim. The Muslim youths are allured, brain washed and enticed in the name of Paradise where all sorts of sensuous pleasures and enormous comforts are claimed to be available in the hilarious environment.

5.4 Virtues and Privileges of a Martyr

Besides a place in Paradise, a martyr has awfully been glorified in the Hadiths, and prophet Muhammad himself has awarded several special rights and privileges to a martyr over and above a common Muslim who may also be eligible for Paradise through his faith and righteousness as below:

(i) Miqdam-b-Ma'ad-b-Kareb reported that : "A martyr has in the sight of Allah six characteristics : (1) He forgives him at the first gush of his blood; (2) He is shown his abode in the Paradise; (3) He is delivered from the torment of the grave; he is safe from the great alarm (fear); (4) He is made to wear the garment of Faith; (5) He will be married with seventy two the young fair-blacked eyes Houris (virgins of Paradise) and (6) His intercession for seventy person of his kith and kin will be granted." (*Majah*, Vol. 4:2799, p. 159; *Mishkat*, Vol. 2:44, p. 352).

(ii) Abu al-Darda reported the Apostle of Allah saying; "The intercession of a martyr will be accepted for seventy members of his family." (*Dawud*, Vol. 2:2516. p. 699).

5.5 Wishing Martyrdom Again and Again

In Hadiths, martyrdom has been given so much importance by Prophet Muhammad that, it is claimed, that every martyr wishes to be martyred again and again in the way of Allah.

(i) Narrated Abu Huraira: The Prophet said, "By Him in Whose Hands my life is! I would love to be martyred in Allah's Cause and then get resurrected again and then get martyred and then get resurrected again and then get martyred". (*Bukhari*, Vol. 4:54, pp. 42-43; *Muslim*, Vol. 3:4634, p. 1258).

(ii) The Prophet said, "Nobody who dies and finds good from Allah (in the Hereafter) would wish to come back to this world even if he were given the whole world and whatever is in it, except the martyr who, on seeing the superiority of martyrdom, would like to comeback to the world and get killed again (in Allah's Cause)." (*Bukhari*, Vol. 4:52, 55; p. 42; *Muslim*, Vol. 3: 4635, p. 1258)

(iii) Narrated Anas bin Malik, the Prophet said "Nobody who enters Paradise likes to go back to the world even if he got everything on the earth, except a Mujahid who wishes to return to the world so that he may be martyred ten times because of the dignity he receives (from Allah). (*Bukhari*, Vol. 4:72, pp. 54-55 also 4:53-54 pp. 42-43, *Muslim*, Vol. 3:4635, p. 1250)."

The Prophet has enumerated other types of martyrs also as below—

He said, "The martyrs of my *Umma* are very few : being killed in the Path of Allah is martyrdom; dying of plague is martyrdom, a pregnant women who dies during child-birth (along with her child) is (entitled to the reward of) martyrdom; one who is drowned in water (and dies) and who is burnt to death and one who dies of pleurisy has (the rank of) martyrdom, one who dies of plague is a martyr, one who dies of a gastric or intestine ailment and diarrhoea (or cholera) and as buried under debris is a martyr" (*Majah* Vol. 4:2803-4, p. 162-163; *Mishkat*, Vol. 2:25, p. 346; *Muslim* Vol. 3: 4705-09, p. 1275).

But it is not clear whether all other types of martyrs will also enter into Paradise alike the martyr killed in Jihad!

Before we discuss the life and pleasures in Paradise, let us understand the nature of Islamic Paradise.

6. Life in Jannat

6.1 Physical Nature of Paradise (Jannat)

Both Quran and Hadiths give a vivid description of the physical nature of Paradise. Such as it is very extensive, immeasurable, provides full privacy, has big trees, fruit gardens, water spring, and rivers of clear and unpolluted milk, water, honey and wine, etc. According to Quran, "In it are rivers of water unstaling: rivers of milk of which the taste never changes rivers of wine, a joy to those who drink; and rivers of honey pure and clear and all kinds of fruits." (47:15)

"There will be two gardens abounding in branches and in them (each) will be two springs following (free): In them will be fruits of every kind, two and two; and the fruit of the gardens will be near (and easy of reach). And besides these two, there are two other Gardens dark – Green in color (from plentiful watering); In them (each) will be two springs poring forth water in continuance; in them will be fruits and dates and pomegranates." (55:46-68). "(They will be) among lotus-trees without thorns, among Takh trees with flowers (or fruits) piled one above another, in shade long extended, by water flowing constantly and fruit in abundance whose seasons is not limited, nor (supply) forbidden." (56:28-33). "They will see there neither the sun's excessive heat nor excessive cold." "They will have to drink pure drinks." (76:13,21) and "Pure wine sealed" (83:25).

Similarly in the Hadiths, the Paradise is described to be quite extensive as below :

(i) Allah's apostle said, "In Paradise, there is a tree under the shadow of which a rider of a fine and swift footed horse would travel for a hundred years without covering (the distance completely)." (*Muslim*, Vol. 4:6786, p. 1779)

(ii) The Prophet said, "In Paradise, there would be a tent made of hollowed pearl, sixty miles in breadth, length and height so that in each corner there would be a family of Believers, out of sight of the other." (*Muslim*, Vol. 4: 6805-06, p. 1784)

(iii) Ibn Abbas said: "The extended shade (mentioned in the verse 56:30) is a tree in *Jannat*. Its trunk will be so long that it will take a fast horse-rider 100 years to travel from one side to the other. The people of *Jannat* will leave their rooms and go to the shade of the tree to talk to each other. They will talk about the amusements of the world and will desire them. Allah will send a wind from *Jannat* which will shake this tree, causing it to recreate the amusements of this world." (*Ibn Abu Dunia; Bayat*, pp.8-9)

(iv) The Messenger of Allah, was asked, "(As for) Paradise, what is its foundation? He replied, "One brick of gold and one brick of silver, and its mortars are of most of strong scent and its stones are pearls and emeralds, and its

soil is of saffron." (*Ahmad, Tirmizi, Darimi* quoted in *Karim, Mishkat* Vol. 4. :18, p.166)

Surprisingly even river of Nile of Egypt and Euphrates of Iraq are there in Paradise ! Abu Huraira reported Allah's Messenger as saying: "Saihan, Jaihan, Euphrates and Nile are all among the rivers of Paradise." (*Muslim*, Vol. 4:6807, p. 1784)

The physical nature of Paradise as described above, however mythical it may be, is quite attractive for an Arabian who was brought up in the arid, dry and extremely hot conditions devoid of vegetation and fruit trees. In general, Muslims believe in the true physical existence of such a Paradise but the latest scientific researches on the nature of our universe do not find the existence of such a Paradise in it. In short, Paradise is nothing, but a myth.

The Hadiths provide a vivid description of comfortable and luxurious life in Paradise with sensuous pleasures, sumptuous and delicious food, refreshing drinks, all types of fruits, colorful dresses, swift horses to travel and ever-young, virgins, beautiful, and black and wide-eyed hurs as wives etc.

6.2. Types of Women in Paradise

According to the Hadiths, there will be two types of women in Paradise: Human Women and Hur. Allah will recreate the first type of the human women of the world there, according to the beauty of Paradise (*Bayat*, p.11) as confirmed by Quran (56:35): "We have created them special creation and made them virgin pure (and undefiled)."

According to a Hadith, "Allah will make old women into young women and non-virgins into virgins. No matter how their appearance was in this world, Allah will make them all beautiful and good looking in accordance to the beauty of the Jannat." (*Safwat At-Tafsir*, 3/309-*Darul Qalam*, Beirut; *Bayat*, p.11).

Now the question arises, What will a woman of this world receive in Jannat?

Bayat writes : "Mufti Mahmud was asked that if men will receive hurs, what would women receive? He replied that wives of the believers would stay with their own husbands. Women who never married in this world will be given a choice to get married with any (unmarried) man they wish. If they do not like any of them, a special man will be created for them (similar to the hurs) and Allah will join both of them in marriage." (*Fatwa Mahmudia*, 5/298) Allama Alusi also mentions in his tafsir that a person's wife in this world will remain his wife in the hereafter (*Ruhul Maa'ni*, 25/136- *Dar Ihya At- Tawrath Al- Arabi*, *Bayat*, pp.11-12).

6.3 Who is Superior – Hur or Worldly Woman?

Umme Salama narrates that she said to Rasullullah, "O Rasulullah! Are the women of this world superior or the hurs?"? He replied, "The women of this world will have superiority over the hurs just as the outer lining of the garment has superiority over the inner lining." Umme Salama then asked, "O Rasulullah! What is the reason for this?" He answered, "Because they performed Salah,

fasted and worshipped (Allah). Allah will put light on their faces and silk on their bodies. (The human women) will be fair in complexion and will wear green clothing and yellow jewellery. Their incense-burners will be made of pearls and their combs will be of gold. They will say, "We are the women who will stay forever and we will never die. We are the women who will always remain in comfort and we will never undergo difficulty. We are the women who will stay and we will never leave. Listen! We are happy women and we will never become sad. Glad tidings to those men for whom we are and who are for us." (*Tabrani, Bayat*, pp.12-13)

"The second type of women will be those celestial women specially created for the people of Jannat known as the *hura'yn*. A *Hur* is a young, beautiful, fair-skinned woman with intensely dark eyes.... The meaning of *A'yn* is a woman with big, attractive eyes, which is also considered a sign of beauty. (*Hadiyul Arwah* 259- *Darul Kutub Al-Arabi, Beirut, Bayat*, p. 13)

"It is narrated from Ibn Abbas, Anas, Abu Salama and Mujahid that the *hurs* will be created from saffron. Saffron is an orange-colored product extracted from a flower and it is used to add color and flavor to food. When the present creation of mankind (which is created from sand) has the best of forms and beauty, then you can imagine the beauty of women created from saffron!" (*Hadiyul Arwah, Bayat*, p.14)

6.4 Beauty of the Hurs

Quran and Hadiths describe the beauty and other special features of the Hurs explicitly. In brief the Quran says:

(i) "They have therein spouses purified and they abide therein (forever)." (2:25) "And besides them will be chaste women restraining their glances, with big eyes (of wonder and beauty) as if they were (delicate) eggs closely guarded." (37:48-49). "And besides them will be chaste women restraining their glances (companions) of equal age." (38:52). "We shall wed them to maidens with beautiful big and lustrous eyes." (52:20)

(ii) "In them will be (maidens), chaste, restraining their glances, whom no man or jinn before them has touched,'— like into rubies and coral." In them will be fair (maidens), good, beautiful— Maidens restrained (as to their glances) in (goodly) pavilions whom no man or jinn before them has touched" "restraining on green cushions, and rich carpets of beauty." (55:56-74)

(iii) "And (there will be) companions with beautiful, big and lustrous eyes like unto Pearls well-guarded." "We have created them of special creation and made them virgin, pure (and undefiled) full of love (for their mates) equal in age for the companions of the Right hand." (56:22-23, 35-38); "Maidens of equal age." (78:33)

However, the Hadiths provide a more vivid and lucid description of the beauty of these hurs. Recently Mufti Zubair Bayat has summarized different

aspects of life of these hurs in his book "*Maidens of the Paradise*". Some relevant Hadiths are presented below:

(i) "Qatadah mentions that all these women will be pure from all external impurities such as menstruation, urine, excreta and saliva. They will also be free from all evil internal qualities such as malice, hypocrisy, swearing, evil character, etc. Thus, they will not have within them the smallest amount of disobedience to their husbands." (*Hadiyul Arwah*, p.257; *Bayat*, p.15)

(ii) "Allamah Alusi explains that the verse (37 : 49) refers to those eggs which human hands have not yet touched, so they are clean from any dirt or dust. In the same way, the hurs will be clean and free of all impurities. The comparison between the hurs and eggs is also made because of yellow-whitish color of both, which is known to be the most beautiful skin-color for women." (*Ruhul Maani*, 22/89; *Bayat*, p.16)

(iii) "The comparison between the hurs and rubies is in transparency. A person can see through a ruby and know what is on the other side. In the same way, a person will be able to see through the hurs because of the cleanliness and delicate nature of their skin and body. Allah has also compared the hurs to small pearls because of their softness, whiteness, and pleasant sight." (*Safwat At – Tafasir* 3/301; *Bayat*, p.16)

(iv) "Anas narrates that Rasulullah said, "If one woman of Jannat were to glance towards the earth, she would fill the space between the earth and the sky with light and perfume. The scarf on her head is better than the world and all it contains." (*Bayat*, p.17)

(v) "Sai'd bin Amir says that he heard Rasulullah saying, "If a woman from Jannat were to look towards the world, she would fill the earth with the smell of musk and [her beauty] would overpower the light of the sun and moon." (*Tabrani Bazzar*; *Bayat*, p.17)

(vi) "Abdullah Ibn Masud narrates that Rasulullah said, "Every person of Jannat will have two wives from the hurs. Every wife will have 70 layers of clothes, and the marrow of her leg could be seen through these clothes just as a drink can be seen in a white glass." (*Tabrani*, *Bayat*, p.20)

(vii) "The breasts of these woman will be round like pomegranates and they will never sag down because these woman will never become old." (*Hadiyul Arwah*; 267, *Bayat*, p.21)

(viii) Miqdad narrates that Rasulullah said, "If he/she is from the people of Jannat, then he/she will have the form of Adam, the appearance of Yusuf, and the heart of Ayyub." (*Abu Ya' la*, *Bayhaqi*; *Bayat*, p.23)

(ix) Abu Sai'd Khudri narrates that Rasulullah said, "A person will recline and relax in Jannat for 70 years, or on 70 cushions before he moves. Then a woman will come and tap him on the shoulder. He will see his face in her cheek as clear as a mirror. (due to the clearness of her face and its brightness).

The smallest pearl that she will be wearing will fill the space between the east and west with light. She will greet him with Salam and he will respond to her greeting. He will ask her, 'Who are you?' She will answer, 'I am from the extra.' (This is referring to a verse of the Quran which says, "And we have more by Us [for the people of Jannat]." She will be wearing 70 [different types of] garments, and the lowest garment will be red and made from a tree in Jannat. He will be able to see the marrow of her leg through the clothes. She will be wearing crowns and the smallest pearl on these crowns will light up the space between the east and west." (*Ahmed, Abu Ya'la; Bayat*, pp.18-19)

Anwar Shaikh, a renowned Islamic scholar, summarizes the charm, beauty and elegance of the houries who will be available to a Muslim in Paradise in his essay on '*Islamic Jihad*' (pp. 45-46) as below:

"The houries are ever-young women who have wide eyes, flexing glances and swelling bosoms. Fancy the modesty of Allah and holiness of His manners. Can any one honestly say that it is not a lure to attract followers? How desperate Allah is for votaries ? To bring out the veracity of this point, I may refer to Hadith Tirmizi Vol. 2 (pp. 35-40), which gives details of the houries:

1. "A houri is the most beautiful young woman with a transparent body. The marrow of her bones is visible like the interior lines of pearls, and rubies. She looks like red wine in a white glass.

2. She is of white colour and free from the routine physical disabilities of an ordinary woman such as menstruation, menopause, urinal and offal discharge, child bearing and the related pollution.

3. A houri is a girl of tender age, having large breasts, which are round and not inclined to dangle. Houries dwell in places of splendid surroundings.

4. If a houri looks down from her abode in heaven onto the earth the whole distance shall be filled with light and fragrance.....

5. A houri's face is more radiant than mirror, and one can see one's image in her cheek. The marrow of her skins is visible to the eyes.

6. Every man who enters the Paradise shall be given seventy-two houries; no matter at what age he had died, when he is admitted into Paradise, he will become a thirty-year old and shall not age any further."

Thus the beauty of ours is much more exaggerated in the Hadiths than in Quran to attract the youths for Jihad.

6.5 Number of Wives in Paradise

The Quran does not specify the exact number of would be wives of a Muslim entering into the Paradise, but ensures that no male member will remain unmarried in the Paradise: "We shall wed them to maidens with beautiful, big and lustrous eyes." (44:54). But the number of wives of an inmate of Paradise, as given in the Hadiths, is variable from two to seventy two thousands depending upon the mercy and pleasure of Allah. But the most common figure is of 72 wives as shown below:

(i) “Ibn Qayyim mentions that the contract of marriage between the believers and the hurs is not meant in the (44:54) verse. Rather, the meaning is that Allah will make the women of Jannat perfect pairs and partners for their husbands just as one shoe is made to be a pair for the other.” (*Hadiyul Arwah*, p.260; *Bayat*, p.33)

(ii) The Prophet said, “In Paradise there would be two wives of each and there would be no dissension between the two wives and no enmity in their hearts.” When questioned about what would happen to the food if there was no defecating, the Prophet said that their eating (would be digested) in the form of belching.” (*Muslim*, Vol. 4 : 6797-98, pp. 1782-83)

(iii) Abu Sai’d narrates that Rasulullah said, “The person who will be in the lowest level of Jannat will have 80,000 servants and 72 wives. A palace made of pearls, emeralds, and rubies will be raised for him [whose length and width] will be the distance between Al-Jabiyah (A city in Syria) and Sana’ (A city in Yemen). (app. 2150 Kms.) (*Tirmidhi*, *Ibn Hibban*; *Bayat*, pp.37-38)

(iv) The Rasulullah said, “The person of Jannat will also have 72 wives from the hurs besides his wives from the world, and one of them will have the width of one mile.” (*Ahmad*, *Abu Ya’la*; *Bayat*, 36-37) “The inhabitants of Jannat will be enlarged in size in order to gain maximum pleasure from the luxuries of Jannat. This hadith also proves that one’s wife in this world will remain his wife in the Hereafter.” (*Bayat*, p.37)

(v) “Mu’adh bin Anas narrates that Rasulullah said, “He who swallows his anger despite being able to express it, Allah will call him in front of the entire creation and allow him to choose whichever hur he desires.” (*Abu Dawud*, *Tirmidhi*, *Bayat*, p.40)

(vi) Abdur Rahman bin Sabit said, “Definitely, a person in Jannat will marry 500 hurs, 4000 virgins, and 8000 previously married woman. He will have sexual intercourse with each one for as long as he lived in this world.” (*Bayhaqi*, *Bayat*, p.37)

(vii) The Prophet said, “Before long, you (the Arabs) will conquer many countries and cities. Qazvin, shall be one of such places. The person who takes part in that battle for forty nights or forty days, will be given a gold pillar in Paradise encrusted with jades and rubies. He will enjoy residing in a palace, having *seventy-two thousand gates and each gate shall be attended by a houri as his wife.*” (*Majah*, Vol.2, p.169)

(viii) Mulla Ali Qari says that the best interpretation is that the two wives mentioned in this Hadith refer to the women of this world and each person will have a minimum of 72 wives; 70 from the hurs and 2 from the humans. (*Mirqat* 9/600 *Bayat*, p.38). But four wives at a time are allowed in this world and out of them only 2 will be admitted leaving two herself buried !

(ix) “Imam Razi mentions that Allah will give a Believer as many wives as Allah desires for every good deed that the Believer does. (*Tafsir Razi* 15/168 – *Darul Fikr*, Beirut) Bayat writes that the exact number of wives for each person will vary according to a person’s obedience to Allah and his level in Jannat. (p.40)

While mentioning where a Believer and his wives live in Paradise, Abu Musa narrates that Rasulullah said, "Definitely, in Jannat there will be a mansion made from a hollow pearl whose height in the sky is 60 miles (111 Kilometers). The believer will have wives in this mansion and he will go to them. These wives will not see each other." (*Muslim*, Vol. 4:6804-07, p. 1784, *Bayat*, p.39)

6.6 Sensuous Pleasures in Paradise

The Hadiths provide comprehensive description of sensuous pleasures which Allah will provide generously to the fullest satisfaction of the inmates of the Paradise as summarized by Bayat :

(i) Bayat writes (p.41) that, "Some scholars have translated the word *u'rub* in two ways (56:37). One interpretation is that they have intense love for their husbands and the other interpretation is that they are skillful at having sex with their husbands." (*Hadiyul Arwah*, p.266)

(ii) Further, Bayat explains (p.42), "The reason for these women being virgins is because a person generally derives more pleasure in having sexual intercourse with them. As mentioned above, Allah will also make all the human women into virgins in Jannat. Imam Razi also says in the commentary of verse (55:56) that Allah mentions sexual intercourse of the world with indirect words. However, in this verse he has mentioned the sexual intercourse of the Hereafter in clear and direct words. The objective of this is to show that sexual intercourse in this world is not free of faults and is not perfect, whereas sexual intercourse in the Hereafter will be perfect and free of all faults". (*Tafsir Razi*, 15/130)

(iii) Abu Hurairah narrates that Rasulullah was asked, "Will we have sexual intercourse in Jannat?" He answered, "By the oath of that being in whose hands my life is, yes [sexual intercourse will be with] hard pushes. When one of us completes the task of intercourse with his wife, she will once again become a virgin and a pure woman." (*Ibn Hibban*, *Bayat*, p.43)

(iv) Abu Hurairah narrates that Rasulullah was asked, "Will we have sexual intercourse with our wives in Jannat?" He answered, "A person will have sexual intercourse with 100 virgins in one morning." (*Abu Ya'la*, *Bayhaqi*, *Tabrani*, *Bazzar*; *Bayat*, p.42)

(v) Zayd bin Arqam reports that a Jew came to Rasulullah and said, "O Abul Qasim you claim that the people of Jannat will eat and drink." Rasulullah said, "By the oath of that being in whose hands my life is, every person in Jannat will be given the power of 100 men in eating, drinking, and sexual intercourse." (*Tirmidhi Ahmed*, *Bazzar*) Bayat adds "Since a person will have many wives in Jannat, Allah will increase the sexual power of the men of Jannat so that they can completely satisfy their desires." (*ibid*, p.48)

(vi) The Prophet said, "The believer will be given such and such strength in Paradise for sexual intercourse. It was questioned: O Prophet of Allah! Can he do that? He said, "He will be given strength of one hundred persons." (*Tirmizi in Karim*, *Mushkatul-Masabih*, *Al-Hadith*, Vol. 4. Ch 42:24, p.168.)

(vii) Muhammad ibn Ka'b Al-Qurazi narrates from a person of the Ansar that Rasulullah said, "I take that oath of that Being who sent me with the truth, you are not more acquainted with your wives and houses than the people of Jannat. A person of Jannat will come to 72 wives whom Allah specially created in Jannat (hurs) and 2 human wives. The human wives will have virtue over the (hurs) because they worshipped Allah in the world. He will come to the first of his wives in a room made of rubies. [They will be on a] bed of gold, which is adorned with pearls. This bed will be made of 70 different types of silk. He will place his hand between her two shoulders and he will see his hand through her clothes, skin, and flesh. He will see the marrow of her leg just as a person can see the thread inside a ruby. His inside will be a reflection of her, and her inside will be a reflection of him. He will be in this condition; he will not become bored of her; and she will not become bored of him. Every time he comes to her, he will find her to be a virgin. His sexual organ will not tire and her sexual organ will also not experience any difficulty. [While he is in this condition], someone will announce, 'We have known that you will not get bored and you will not make her bored. Both the man and woman will not experience ejaculation of sperm. You will have other wives besides her.' He will go to the other wives one by one. Whenever he will go to a wife, she will say to him, 'I swear by Allah, there is nothing in Jannat more beloved to me than you.'" (*Abu Ya'la, Bayat*, p.44)

(viii) Haytham At-Tai and Salim bin A'mir relate that Rasulullah was asked regarding sexual intercourse in Jannat. He said, "It will be with a powerful desire and a penis which does not tire. Definitely, a person will have sex with a woman for 40 years. [During this time] he will not move away nor will he tire, He will have sexual intercourse as his soul will desire and his eyes will find pleasure in." (*Harth bin Abi Usamah, Ibn Abi Hatim, Bayat*, pp.44-45)

(ix) Shuffi ibn Mati' narrates that Rasulullah said, "Suddenly a woman will call out to one of them, 'O slave of Allah, don't you have any desire for us?' He will ask her, 'What are you and who are you?' She will reply, 'I am your wife and beloved.' He will say to her, 'I don't know about you.' She will answer, 'Didn't you know that Allah said, "No person knows the joy which is hidden from them as a reward for their deeds." He will say, 'Yes, I swear by my Lord. Then, it is possible that he becomes preoccupied with her for 40 years [having sexual intercourse]. [During this time], he will not turn his attention elsewhere and he will not leave. His only concern will be the pleasure and honour which he is enjoying.'" (*Ibn Abi Duniya, Bayat*, pp.46-47)

(x) Ali reported that the Apostle of Allah said : "There is in Paradise a market where in there will be no buy and sale, but figure of man and women. When a man will desire a beauty, he will have intercourse with her. (*Tirmizi, Mushket-ul Magabbah, Al Hadis Vol. 4:34. p. 171*)."

This is an additional privilege of a martyr.

Caner and Caner also described the nature of life in Paradise:

"Muhammad himself testified to the nature of this "added blessing" of the martyr's Paradise. In the book '*Kitab ul Isra'a wal Mu'raj'* the author Ibn Serene

quotes Muhammad as describing the trip he took one night from Jerusalem to the ‘Seven Heavens:’

“Among other things he reports about the Paradises prepared for Muslims that each of them contained a variety of fruits unpicked and not forbidden. Also there were rivers flowing underneath, rivers of honey, milk and wine in which the believers were swimming as well as drinking. As he looked, he saw palaces made of crystal, sapphire and diamonds, the likes of which he had never seen. When he entered these palaces he saw that in each there were seventy couches made of gold and emerald on which lay virgins, untouched by man prepared for their bride grooms..... When this reached the ears of his disciples and followers there were many questions asked. Among them, whether sexual intercourse was permitted in heaven. Were there female angels whom God had prepared for that purpose? When one of his followers posed the question: “Oh Messenger of God, ‘Do we have sexual intercourse in Paradise?’” He replied in extravagant words, indicating the intensity and total preoccupation with sexual expression..... Then he added: “There is no bachelor in Paradise.” When another asked him how one man could have the strength to (be intimate with) seventy girls in one day, he responded: “He would be given the strength of one hundred men.” (*Unveiling Islam*, p.193)

The life of the righteous in Paradise is well documented by Serge Trijkovic in his book “*The Sword of the Prophet*” (p. 63-65) as below:

“The righteous will be served also by boys, “pure as pearls”, dressed in green garments of fine silk and heavy brocade, adorned with bracelets of silver, and used to drinking wine. (76:21). The presence of intoxicating youths in such a luxurious environment must have some unusual purpose. They do not seem to be ordinary servants, who would not need to be ever young, breath-takingly beautiful, and adorned in sumptuous dresses and jewelery. According to some interpretations of the Traditions and in the considered opinion of a contemporary Islamic commentator, “The men in Paradise have sexual relations not only with the women [who come from this world] and with ‘the black-eyed,’ but also with the serving boys.... In Paradise, a believer’s penis is eternally erect.” (*Galal-Al Kushk*). Even the most prestigious Islamic seat of learning gets involved in debating the minutiae of such issues:

“In 1992, Islamic assassins had gunned down... Farag Foda, a professor and columnist, a human rights activist, and an outspoken critic of the Islamic militants... About two weeks before his murder, he mocked what passed for intellectual discourse among Islamists by citing a recent sermon by Egypt’s most popular preacher.... [Who] had been telling his audience that Muslims who entered Paradise would enjoy eternal erections and the company of the young boys draped in earrings and necklaces. Some of the *Ulema*, the religious scholars at al-Azhar University, the government’s seat of Islamic learning, had disagreed. Yes, they said, men in Paradise would have erections, but merely protracted, not

perpetual. Other experts disputed the possibility of pederasty in Paradise. (*Judith Miller, pp.25-26*)”.

“At the moments of rest between those protracted periods, three hundred servants will bring to each blessed the same number of dishes of gold, containing each a different kind of food. The righteous will be clothed in the richest silks and brocades, and adorned with bracelets of gold and silver, and crowns set with pearls, and will make use of silken carpets, couches, and pillows, to be enjoyed in perpetual youth, beauty, and vigor.” (See Quran, 47:15, 87:31-33, 56:35-37, 56:22-23, 36:55-56, 55:56, 37:41-49)

“This was truly a Bedouin’s paradise, tangible and easy to envisage, but its sensuous grip is visible today in the death announcements of suicide bombers in Palestinian press, which often take the form of wedding, not funeral, announcements. “With great pride, the Palestinian Islamic Jihad marries the member of its military wing... the martyr and hero Yasser Al-Adhami, to the black eyed.” (*Al-Istiqlal Oct, 4. 2001*). Sa’id Al Hutari, who exploded himself and 23 Israeli teenagers at a Tel Aviv disco on June 1, 2001, wrote in his will: “*Call out in joy, oh my mother; distribute sweets, oh my father and brothers; a wedding with ‘the black-eyed’ awaits your son in Paradise.*” (*Al-Risala, the Hamas Organ, July 7:2001*) At the funeral of Izz Al-Din Al-Masri, who carried out the suicide bombing of the Sbarro pizzeria in Jerusalem on August 9, 2001, his family “*distributed sweets and accepted their son as a bridegroom married to ‘the black-eyed’ in Heaven.*”

Summarising about the life in Paradise, Walker writes:

“The picture of Paradise presented in the Koran, it has been said, suggests not a divine vision but the salacious dreams of a sensualist. And the idea that Paradise would be populated by voluptuaries and assassins aroused the ridicule of Muhammad’s contemporaries and the contempt of Jews and Christians” (p.343).

Thus through the Quran and the Hadiths, Prophet Muhammad presented a very practical strategy of attracting the youths for Jihad in the name of Allah and Paradise – a heavenly abode of endless sensuous pleasures in the company of virgin maidens. This scheme appears quite attractive to satisfy the natural urge of the Bedouins who had been living in very arid, dry and extremely hot climate with desert lands devoid of trees, and vegetation. An assurance of palacial residence in the surroundings of lush greenery, shadowy fruit trees and plenty of pure water, milk, honey and wine with all kinds of fruits and dishes of non-vegetarian food, luxurious life in the company of beautiful *hurs* may fulfill his dreams of life even in the Paradise life. Guarantee of such comfortable life that too under the patronage of Allah is sufficient also to satisfy both spiritual and worldly needs of a human being. It is not surprising if any emotional youth, charged with religious fervor and sexual urge, is attracted to such an offer.

In order to keep the flame of Jihad blazing externally and to establish Arab imperialism, the Prophet gave it a spiritual cover and practical shape in the name of Allah. He asked the Arabian youths to fight Jihad and sacrifice themselves

along with their wealth etc. in exchange of full guarantee of Paradise immediately under the patronage of Allah, with all sensuous pleasures and comforts, therein, if killed; and if victorious, he will enjoy all worldly pleasures through booty and victim's wealth. Such an offer providing sexual pleasures not only in this world but even after death appears quite attractive.

While commenting on the assurances to the inmates of Islamic Paradise, of sex-after death in the Hadiths, Anwar Sheikh – a renowned scholar of Islam wrote in his book "Islam : Sex and Violence":

"The Prophet Muhammad was not a dreamer but a practical man. His plan for achieving Godhead was well thought out: he prepared a scheme of nationalism, which revolved around his personal glory. He decided to raise a strong Arab nation, which must be conditioned to his name and carry the flag of his divinity as a Victor throughout the world. This is why he inspired his people with the fiery spirit of nationalism to build a large Arab empire." (p.106).

He further writes, "Realizing man's weakness for sex, Islam has presented an unusual theory of carnal gratification, which is most beguiling, blissful and buffeting. Given a choice where he will enjoy the choicest sex day and night, again the sensuous pleasures are reserved for men only, and houries i.e. the most beautiful virgins, who inhabit Paradise, are totally submissive to their male masters. This view represents the Islamic sexual psychology for being consistent with the prophetic standpoint of Dominance – Urge versus Feminine Charm" because here woman surrenders herself completely to man along with her physical, and artful beguilements. Thus pleasing man becomes her only pleasure." (p.74)

He further adds :

"Islam exploits the psychological weakness of man for sex and prescribes Jihad as the sure way of getting into Paradise, the abode of the most luxurious sex. Yet it claims to be the Divine code of enforcing virtue and forbidding vice! Sex after death, which is a specialty of Islam, requires an investigation into the concept of Jihad, which is fundamentally concerned with carnal delights." (p.91)

While relating Jihad with sex and violence, he wrote, "Since Jihad is the sure means of access to Paradise, the abode of choicest carnal-delights-after-death, sex and violence combine to form the basic approach of Islam to coax man into a web of salvation. This is the most effective exploitation of his natural fear and sense of uncertainty." (p. 92)

7. Intercession Denied to Martyrs

It is propagated in Islam by the Mallas and Maulvies that "on the Day of Judgment a martyr will have the privilege to intercede for seventy of his relatives", as quoted earlier. So he can recommend Paradise for them; and Allah will accept his recommendations. (*Mishkat, Vol. 2 : 44, p.352; Dawud, Vol. 2 : 2516, p. 699 ; Majah. Vol. 4 : 2799*).

This belief of the Muslims, and its vociferous propaganda, day in and day out, by the clerics had been a great boost and encouragement to, Jihadi activities, and the fidayeen attacks on the non- Muslims and martyrdom throughout the history of Islam. It is because Muslim youths have full faith on the Mullahs, and do not examine their scriptures themselves.

7.1 Intercession Only by Allah

However, an in-depth scrutiny and critical analysis of the Islamic scriptures reveals that on the Day of Judgment only Allah will be the Supreme Master and Judge, and none else; and there will be no intercession. In this context Quran says:

(i) "(Allah is the) Master of the Day of Judgment." (1:4, p.2).

(ii) "O ye Who believe ! spend out of (the bounties) We have provided for you, before the Day comes when no bargaining (will avail), nor friendship, nor intercession." (2:254, p.21).

(iii) "Ye have none, besides Him, to protect or intercede (for you)." (32:4, p.242).

(iv) Say, "To Allah belongs exclusively (the right to grant) intercession." (39:44, p.277)

(v) "Give this warning to those in whose (hearts) is the fear that they will be brought (to judgment) before their Lord: except for Him they will have neither protector nor intercessor: that they may guard (against evil)." (6:51, p.68)

(vi) "It will find for itself no protector or intercessor except Allah." (6:70, p.69)

(vii) "Then will no intercession of (any) intercessors profit them." (74:48, p.378)

(viii) "Now, then, we have none to intercede (for us)." (26:100, p.213)

(ix) "No intercessor will they have among their Partners, and they will.' (themselves) reject their Partners (30:13, p.235)

(x) "Whether thou ask for their forgiveness, or not, (their sin is unforgivable): if thou ask seventy times for their forgiveness, Allah will not forgive them." (9:80, p.103)

(xi) "The Prophet said" On the Day of Judgement, before Allah, no other intercessor will have a greater status than the Quran, neither a prophet nor an angel, etc." (Saikhul Hadith Vol. 1.2/73; More, p. 563)

The above injunctions clearly show that on the Day of Judgment only Allah will be the Supreme Judge; and He will decide the fate of every Muslim strictly according to his/her deeds as found in Allah's records (36:12), with no forgiveness; and will there be no intercession and no intercessor, even the Prophet. This concept is quite rational and reasonable as Islam believes in full justice to one and all equally; and it strongly negates the doctrine of intercession because it is a form of gross violation and deviation from the path of justice; and is a great source of injustice. If intercession is accepted by Allah, then all crooks,

criminals and conmen who may be relatives of a martyr will be eligible for Paradise. Thus the doctrine of intercession will be an insult of Allah – the Just God.

7.2 Intercession by Allah's Permission

But to our great surprise, there are some ayats in Quran which reflect that the same Just Allah discriminately allows intercession in case of those whom He pleases as below:

(i) "No intercessor (can plead with Him) except after His leave (has been obtained)." (10:3, p.109)

(ii) "On that Day shall no intercession avail except for those for whom permission has been granted by The Most Gracious and whose word is acceptable to Him." (20:109, p.178)

(iii) "No intercession can avail with Him, except for those for whom He has granted permission." (34:23, p.253)

(iv) "How many—so—ever be the angels in the heavens, their intercession will avail nothing except after Allah has given leave for whom He pleases and that he is acceptable to Him." (53:26; p.327)

(v) "None shall have the power of intercession but such a one has received permission (or promise) from (Allah), Most Gracious." (19:87, p.172)

In the above ayats, Allah takes a new twist, contradicts Himself and allows intercession either by Himself or by those whom He pleases and permits intercession. But here also, He does not specify any person and category of people whom this privilege is granted. It is not any soul; and is neither any indication of Prophet Muhammad nor of the martyrs. But this sort of contradiction is nothing new, as we find several deviations and self-contradictions in Quran.

7.3 Intercession Denied Even to Prophet Muhammad

Probably on the basis of these ayats, Prophet Muhammad claims himself to be the first intercessor on the Day of Judgment, but Allah does not seem to oblige His Messenger to intercede for his own family members. In a hadith, Prophet declares: "*I will be the first intercessor and the first (person) whose intercession will be accepted (by Allah).*" (*Muslim*, Vol. 4:5655, p.1478). But contrary to this, in the same Hadith – Sahih Muslim, Prophet Muhammad himself accepts that his intercession was not accepted fully even for his mother and his all life protector, uncle Abu Talib as below:

(i) "I (Muhammad) sought permission (of Allah) to beg forgiveness for my mother, but He did not grant it— (permission) to me." (*Muslim*, Vol. 2:2129, p.557)

(ii) "When Messenger of Allah was asked, have you benefited Abu Talib in any way for he defended you and was fervent in your defense? He said, "Yes, he

would be in the most shallow part of the Fire, and but for me, he would have been in the lowest part of the Hell." (*Muslim Vol. 1:408, pp.166-167*).

Thus Prophet's intercession was not accepted. Just think ! if the Prophet could not save his own mother and his fatherly uncle from Hell; and his intercession was not fully accepted by Allah specially when they both were of good character, then how he or any martyr would be able to guarantee Paradise to the countless murderers, rapists, robbers, cheats and liars who by chance may be the relatives of the martyrs?

It is because the Prophet had no power of his own as evident from Quran and Hadith below :

(i) "In have no power over any good or harm to myself except as Allah willeth. If I had knowledge of the Unseen, I should have multiplied all good, and no evil should have touched me." (7: 188, p. 89)

(ii) The Messenger of Allah said, "O People of Quarish! Buy yourself from Allah, I cannot avail you at all against Allah : O sons of Add al-Muttalib, I cannot avail you at all against Allah. O Sahiya (aunt of the Messenger of Allah) I cannot avail you at all against Allah; O Fatima, daughter of Muhammad, ask me whatever you like, but I cannot avail you at all against Allah." (*Muslim, Vol. 1:402, p. 165*).

Despite this, the Prophet assures his seventy thousand (70,000) *Ummah* to intercede for them provided Allah approved his request and he would be the first for this purpose as below :

(i) The Prophet said, "There is for every apostle a prayer which is granted, but every Prophet showed haste in his prayer. I have, however reserved my prayer for the intercession of my *Ummah* on the Day of Resurrection and it would be granted if Allah so willed in case of everyone amongst my *Ummah* provided he dies without associating anything with Allah." (*Muslim Vol. 1:389 p. 162*).

(ii) The Prophet said, "Seventy thousand people of my *Ummah* would be admitted into Paradise without rendering any account. They (the companions) said; Who would be those (fortunate persons) ? He (the Holy Prophet) said; "Those who do not cauterise and practice charm but repose trust in their Lord." (*Muslim Vol. 1:422, p. 169-170*).

(iii) The Prophet said, "I would be the first among people to intercede in the Paradise and amongst the apostles I would have the largest following (on the Day of Resurrection) (*Muslim Vol. 1:381, p. 161*).

From the above hadith it can broadly be concluded that : (1) Intercession even of Prophet Muhammad was not accepted by Allah, and will not be accepted of anybody else without the approval of Allah; (2) However, if approved by Allah, the Messenger of Allah will be the first person whose intercession will be accepted and not of anybody else; and that too will be on the Day of Judgement and not before it; (3) Intercession of a martyr, even if approved by Allah, will be accepted after Muhammad on the Day of Judgement, and not before it.

Such a conclusion is neither surprising nor illogical. If Prophet Muhammad's intercession was not accepted by Just Allah, because as per our studies of Quran, Allah had not allowed any permission and authority to Prophet Muhammad to intercede in his personal matter and also those of his relatives and followers including the martyrs. And it is quite rational and logical as per the doctrine of Justice in Islam. Yet the Muslim apologists go on harping on the intercessory powers of Prophet Muhammad and the Jihadi martyrs.

In Quran, no forgiveness is enjoined to anybody, yet in Hadiths, Prophet Muhammad is claimed to seek forgiveness for himself from Allah :

"Aisha reported that Allah's Messenger at the time of breathing his last was reclining against her chest and she was leaning over him and listening to him as he was saying : O Allah, grant me pardon, show mercy to me, enjoin me to companions (on High) (*Muslim*, Vol. 4:5986, p.1564)

In this context, Anwar Shaikh rightly comments: "*It is obvious that a person who himself needs mercy and begs for it, is in no position to intercede for others.*" (*Islamic Jihad*, p.72). *It may not be lost sight of that Prophet Muhammad was also a man and a mortal. He lived like a man and died as a man and was buried like a common man in his grave : The Quran says: "Truly thou will die (one day), and truly they (too) will die (one day). In the End will ye (all) dispute on the Day of Judgment in the presence of your Lord?"* (39:30-31, p.278)

Not only this, he is subject to God's punishment like all other mortals while quoting Quran, Anwar Shaikh writes, : "*Set not up with God another God, or you (Muhammad) will be cast into Gehenna (Hell), reproached and condemned.*" (17:39; *Islam and Human Rights*, p.73). This indicates that Prophet Muhammad will also be judged and resurrected like any common man, and therefore, he will have no intercessory authority.

The aforementioned evidences lead us to conclude that on the Day of Judgement there would be no intercession without the approval of Allah, and no one can intercede except the Allah; and neither Prophet Muhammad nor any angel or martyr of Jihad or fidayeen is authorized to intercede for any one for Paradise. It is so because the concept of intercession is totally against the basic doctrine of Justice in Islam.

Moreover, even if we presume for a moment that Allah may permit intercession to whoever He pleases, it is not likely to be executed before the Day of Judgment time of which is unknown even to the Prophet; and only Allah knows. Hence, any intercession is quite uncertain. Further Allah, in Quran, does not specify that He would authorize a martyr of Jihad to intercede for his seventy relatives as claimed in Hadith Dawud (Vol. 2: 2516, p. 699)

Therefore, possession of intercessory powers by a martyr or any human soul is unfounded and is a myth as Quran explicitly says: "*(it will be) the Day when no soul shall have power (to do) aught for another: for the command that Day will be (wholly) with Allah.*" (82:19, p.393). Hence, claiming any sort of intercession by a

Fidayeen or a martyr of Jihad is not only against the basic commands of Quran, but is also an insult to Allah – the Lord of Justice.

8. Jannat and Qiyamat

Jannat is proclaimed to be the highest object of life in Quran : “*Only one who is admitted to the Garden will have attained the object of life.*” (3:185)

This can be achieved by two ways:

(1) By complete surrender to Allah and Prophet Muhammad and righteous deeds, and

(2) By paying the price of Jannat to Allah through martyrdom because : “*Allah has purchased of the believers their persons and their goods for theirs' (in return) is the Garden (of Paradise). They fight in His Cause and slay, and are slain: a promise binding on Him in truth.*” (9:111). So if a Mujahid, while fighting with a non-Muslim for the Cause of Allah, is killed, he will be guaranteed a place in Islamic Paradise.

8.1 Can a Martyr Enter Paradise Immediately ?

Now the question arises whether the reward of martyrdom in Jihad – a seat in Paradise, will be awarded to a Mujahid immediately or on the Day of Judgement along with other righteous Muslims. The Quran is silent on this issue except it says :

(1) “Think not of those who are slain in Allah’s cause as dead, Nay, they are alive, finding sustenance in the presence of their Lord.” (3 : 169 p. 37)

(2) And say not of those who are slain in the way of Allah : “They are dead.” Nay they are living though ye percieve (it) not.” (2 : 154, p. 13) This is ambiguous in several respects.

However, through a hadith reprinted below, the Prophet Muhammad has granted several privileges to a martyr :

“A martyr has in the sight of Allah six characteristics—(1) He forgives him at the first gush of his blood; (2) He is shown his abode in the Paradise; (3) He is delivered from the torment of the grave; he is safe from the great alarm (fear); (4) He is made to wear the garment of Faith (5) He will be married with the seventytwo young fair-blacked eyes Houris (virgins of Paradise) and (6) His intercession for seventy persons of his kith and kin will be granted.” (*Majah*, Vol. 4:2799, p. 159; *Mishkat*, Vol. 2:44 p. 352).

The apologists on the basis of the above hadith claim that a martyr will directly and immediately enter into Paradise, and will have not to wait in the grave till the Day of Judgement like any other righteous Muslim who may also be eligible for Paradise. However, the above hadith clearly says that the martyr is only ‘shown his abode in Paradise’ but has not been allowed to enter into the Paradise immediately.

Further, a close examination of various other hadiths also poses some obstacles in securing Jannat to a martyr immediately after being killed in Jihad in the Way of Allah as below :

(a) The Messenger of Allah said; The first group will enter *Paradise on the Resurrection day* with shining faces like the brightness of the moon in the full moon light." and the second group like mot shining and resplendent star in the firmament." (*Mishkat, Vol. 4 : 23, p. 167*)

(b) Sulaiman b. Yasar heard Prophet saying : "The first of men (whose case) will be decided on the *Day of Judgement* will be a man who died as a martyr." (*Muslim Vol. 3:4688, p. 1270*)

(c) Abu Hurairah reported that the Messenger of Allah said, "Surely the first man who will be brought for the Judgement on the Resurrection Day will be one who was (well known as) a martyr. He will be brought and be reminded of favours on him, which he will recognize. Then He will ask, what did you do therein? He will reply:I fought for Thee till I was martyr. (*Mishkat Vol. 1:114, p.411*)

(d) Imam Muslim writes, "Ibn Umar reported that Allah's Apostle said; When a person dies, he is shown his seat in morning and evening. If he is one amongst the inmates of Paradise, he is shown his seat in Paradise and if he is amongst the denizens of Hell Fire, he is shown his seat in Hell-Fire. Then it is said to him. That is your seat where you would be sent on the Day of Resurrection." (*Sahih Muslim, Vol. 4 : 6858, p. 1795*)

(e) The Prophet said, "Amongst the apostles, I would have the largest following on the Day of Judgement and I would be the first to knock at the door of Paradise." (*Muslim Vol. 1 : 382, p. 181*)

(f) The Messenger of Allah said, "I will come to the gate of Paradise on the Day of Resurrection and would seek its opening, and the keeper would say : Who art thou? I would say : Muhammad. He would then say. It is for the that I have been ordered and not to open it for anyone before thee." (*Muslim Vol. 1:384, p. 161*)

All the above hadiths clearly confirm that : (1) Even the first bath of martyrs and inmates of Paradise will enter on the Day of Judgement; (2) The martyrs will be shown only their place in Paradise but they would enter only on the Day of Judgement, and not immediately; (3) The Prophet Muhammad will be the first person to reach at the gate of Paradise which will not be opened to anybody else before him; (4) Even he will also have to wait till the Day of Judgement. Hence, no martyr will enter immediately after martyrdom and only after the Prophet on the Day of Judgement.

8.2 When Will be the Day of Judgement ?

Now the question arises how long a devout Muslim or a martyr will have to wait for the Resurrection Day to enter into the Paradise ? The Muslims of early

Islamic period became impatient to know from Prophet Muhammad the exact time when the Day of Judgement would be. In this context Quran says:

"They ask thee (Muhammed) about the (final) Hour-when will be its appointed time? Say: "The knowledge thereof is with my Lord (alone): none but He can reveal as to when it will occur. Heavy were its burden through the heavens and the earth. Only, all of a sudden will it come to you." (7:187).

Thus Prophet Muhammad expressed his ignorance about the exact time of Day of Resurrection. However The Quran and Hadiths describe the various alarming conditions in the world, and moral degradations in people, but give no exact time of the Day of Judgement. In short, it will be sudden as below :

The word Qiyamat has been used in Quran 64 times as such and 75 times by its synonym. It is a Day of Resurrection as well as the Day of Judgement of each Muslim. On this Day the condition of the cosmos will be, "When the eye shall be dazzled; moon shall be darkened, and sun and moon will be joined together" (75 : 7-9); and "when the sun shall be folded up and stars shall fall and when the mountain shall be set in motion." (81 : 1-3) and when seas shall boil and when the souls shall be paired with their bodies." (81 : 1-3, 6-7). "On that Day shall man be told fall that he hath done first and last. A man shall be the eye witness against himself" (75 : 13-14). "It is a Day when one soul shall be powerless for another. All sovereignty on that Day shall be with God" (82 : 19).

Hence, there is uncertainty about the exact date and time of the Day of Judgement; and so till that time there is the uncertainty of getting Paradise both by a martyr and a pious Muslim; and till that time, all Muslims including the martyrs will remain buried in their graves.

Surprisingly this idea has a resemblance with that of the Day of Judgement of Christianity where Jesus also did not know the exact Day of Judgement. Bible says, *"But of the Day of Judgement and the Hour knoweth no man, no, not the angels which are in the heaven, neither the Son (Jesus), but the Father."* (Mark, 13 : 32-33)

Besides this, there is another problem due to the explanation given by the Prophet of the basic Quranic ayat (3:169) on martyrdom referred earlier. In this context Imam Muslim writes in his Hadith:

"The followers asked the meaning of the ayat: "Think not of those who are slain in Allah's way as dead. Nay, they are alive, finding their sustenance in the presence of their Lord..." (3:169). The Prophet said: "The souls of the martyrs live in the bodies of green birds who have their nests in chandeliers hung from the throne of the Almighty. They eat fruits of Paradise from wherever they like and then nestle in these chandeliers. Once their Lord asked them, "Do you want anything?"... Then Lord asked them the same question thrice, then they said: 'O Lord! We wish that Thou mayest return our souls to our bodies so that we may be slain in Thy Way once again.' (Muslim, Vol. 3 : 4651, p.1261, Mishkat Vol. 2 : 18,61)

In the note no. 2345 of this Hadith, (Muslim) the editor explains that this idea of the soul in the body of the bird is found in Jewish Encyclopedia as "*The souls*

righteous live like birds in cages guarded by angels. The souls of the martyrs have a special place in heaven.” (Vol. VI. P.566)

While commenting on this topic, Serge Trifkovic writes, “*The reports in both the Kuran and the Hadith concerning Paradise, the houris, and the silk – adorned youths, the jinn and the angel of death have been directly taken from the ancient books of the Zoroastrians. (W. St. Clair Tisdall, Sources of Islam). The Persians have also originated the story that on the Day of Judgement all people will have to cross a bridge stretched across Hell leading to Paradise, on which the Unbelievers will stumble and fall.*” (*The Sword of the Prophet*, p.70)

If according to Prophet Muhammad, “The souls of martyrs live in the bodies of green birds”, then how can a martyr become a youth of 30 years with virility of 100 men to enjoy seventy-two maidens provided so generously to each inmate of the Paradise?

Similarly in the Quran and Hadiths, the authority of intercession rests with Allah, and there is no evidence that He has permitted a martyr to intercede to recommend Paradise for his relations on the Day of Judgment. Hence, no martyr will be able to avail the privilege of intercession of Paradise for his relations; and even for a moment, if intercession is presumed to be operative as a special case, undoubtedly it will not be possible before the Day of Judgment which is *sudden and uncertain* according to Prophet Muhammad himself. Therefore, whatever the ultimate truth may be of Islamic Paradise, the Hadiths provide divergent views and ample proofs of the obstacles in Jannat even to a martyr or fidayeen.

8.3. Hadiths Magnify Jihad

As pointed out earlier that Hadiths have contributed a lot in promoting Jihad through exaggerating the virtues, merits and rewards of Jihad. All scholars agree that Prophet Muhammad adopted all the existing Arabic and Semitic traditions either as such or with minor modifications except ‘*Jihad in the name of Allah*’ which he introduced as a new concept in Islam to achieve his political objectives and ambitions. He gave more emphasis on Jihad in the Hadiths than that exists in Quran. Though Hadiths vary widely and sometimes even contradict themselves but they are unanimous in Jihad against the non-Muslims to promote Islam.

While summarizing the topic ‘*Jihad in the Hadiths*’, Majumar writes in his book *Jihad* (p. 24): “One can say that it retains all the injunctions of the Koran and in fact adds quite a few things more:

- (1) That *Jihad* is the Supreme duty of a Muslim, is preached with greater intensity in the Hadis in the light of Prophet’s impassioned utterances regarding what may be called his, “aim of life”.
- (2) The objectives of Islamic expansion, Jizyah and infidel slaughter are enumerated in the Hadis *seriatim* – the Koran does not mention such a sequence.
- (3) ‘The full realization of a martyr’s remuneration in life and property’ is explained in the Hadis with supreme emphasis – the Koran lacks such a candour,

although the admonition for killing the infidel and destroying him to be the uttermost limit are implicit, and sometimes explicit in the Koran.

(4) The relative pacifism of the Jews and the Christians is emphatically rejected in the Hadis – “the Koran is silent on the subject.”

8.4 ‘Scholars’ Views on Hadiths

While summarizing the scholars’ views on various aspects of Hadiths which glorify the merits and rewards of Jihad, Walker writes in his book, “*Foundations of Islam*”(pp. 174-175) :

“The truth of a hadith supposedly faithfully recording Muhammad’s words and deeds was difficult to verify.” (p.172) He further explains, “*Religious, legal, political and other contentious issues were settled by tampering with an earlier hadith or forging a new one. Traditions were forged to support a tribal demand, a social practice and a school of thought. Each party, each proponent of a teaching, each person advancing a point of view had a hadith to support him. There is hardly a school of law, a theological doctrine, a political opinion, a religious sect, a ceremonial practice that could not justify its particular point of view by reference to a hadith claimed as authentic*”. A Muslim authority wrote, “*In nothing do we see pious men more given to falsehood than in the traditions.*” (Nicholson, p.145)

“Hadiths differed from place to place and from period to period and often expressed confusing and conflicting doctrines. Hadiths accepted by one school were rejected by another. They were given different interpretations by different authorities or discarded if found unsuitable.”

“In view of the uncertainties surrounding the traditions relating to Muhammad, some scholars are inclined to dismiss almost the whole corpus of the Hadith as a valid source of Islamic law. The historical basis of the hadiths is disputable. Even the genuineness of the so-called classical Hadiths has been questioned, and in the light of modern criticism it is doubtful whether more than a very small number can be accepted as genuine.”

“Problems relating to the origins of the traditions, their authenticity, their value and indeed their necessity have been debated for centuries. Some Muslim scholars have taken the extreme view that the Hadiths are purely anecdotal and of small consequence in matters of faith, doctrine and conduct. Hadiths should be given little weight, they say, and indeed it is safest to leave them out of account altogether.”

Conclusions

The Hadiths are as authentic as Quran in Islam. But they overemphasise to wage Jihad for which the Believers would be richly rewarded in this world, if victorious; and in the Hereafter, if killed while fighting against the non-Muslims. Hadiths also claim that a martyr in jihad would be provided Jannat instantly after his martyrdom and he would also be eligible to recommend 70 of his relations to Jannat.

However, the aforementioned evidences on various aspects of Jihad and Jannat in the Hadiths indicate that no Muslim, whether righteous or a martyr, would be able to enter Allah's Jannat before the Day of Judgement (*Qiyamat*) whose date and time is totally uncertain; and is not known to any body even to Prophet Muhammad except Allah.

Similarly the Quran reiterates that no person, even a martyr, can recommend Jannat to any body else because this privilege rests only with Allah.

So the Hadiths indicate that no Muslim martyr or *Fidayeen* will ever be able to enter Jannat. Therefore, entering into the Jannat is the great Mirage of the Muslim world. As Qiyamat is uncertain, so is the Jannat.

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Anwar Shaikh on Islamic Paradise

- Jihad is the surest way of securing paradise—the goal of every Muslim.
- Islam is a contract between God and a Muslim. God guarantees paradise to the believer provided he is willing to kill or get killed for God's sake. It shows how desperate Allah is for an acknowledgement from the unbelievers.
- It demonstrates that Allah has no respect for human life and dignity, whatsoever; all He is concerned with is His self and the most urgent need for praise, pacification and prostration.
- Murder is the most heinous crime but Allah thinks of it as a Holy Play (Jihad). It expresses His regard for morality.
 - It should be noted that Jihad is not only a contractual bargain for Believers but it also happens to be the Divine Command by way of prescription which brings it into the category of the already mentioned five basic Islamic canons (*Quran 2 : 210*). (*Islam and Terrorism*, pp. 6-7).

